

W. R. THE Perfect
**Vnfouldyng of fundry
vntruths and absurde pro-
positions, latelye propounded
by one I. B. a greatae fauourer of
the horrible Heretic of the
Libertines.**

1. Iohn. 4. 1.

**Dearely beloued, beleene not every spi-
rite, but trie the spirites whether they
are of God, for,**

Iude verse 4.

**There are certain men crept in, which
were before of olde, ordeyned to this con-
demnation: Vngodly men they are, which
turne the grace of our God into wantonnes,
and denie the onely Lord, and our Lord Je-
sus Chrill,**

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Thomas Man,**

1581.



Perfect

2
To the Christian Reader

Grace and peace from
God &c.

THe dayes are dangerous wherein we live, and the time of the dissolution of all thinges draweth nigh, which maketh Satan by himselfe and his instruments, dayly more and more to oppose him selfe against the trueth, which if it were not plainly and plentifully prooued by the wonderful swarmes of Atheistes, Epicures, Anabaptists, Pelagians, and the Family of loue, which this our corrupt age doeth unhappily hatch and overmuch cherish, yet, by the blasphemous and wicked assertions of this man, in some measure confuted in this booke, we haue an euident demonstration and to plaine a prooffe. But as this may in some measure make many slide, to see sundry, fostered in the bosome of the church, who both closely & openly goe about to take hir by the throte so on the other side, this may somewhat comfort vs, that we may yet behold some passage graunted to the defence of Gods religion, whilst that vnder our godly magistrates, the confutations of such assertions, may be suffered

red

red freely to passe, and be published. Wherein
 it is thy duetie (good reader) not onely to
 shew thy selfe thankfull to the Lord for this
 his mercie, but also to vse this and all other
 holy meanes, to preserve thy selfe safe and
 sound from this and such like dangerous &
 deadly infections of thy soule, which that
 thou mayest the better performe, I beseech
 thee labour diligently in the worde, be serps
 in prayer vse continuall meditation, and fre-
 quent dayly conference, with them, that be
 found and sincere harted to god & his truth,
 & then no doubt but vsing that meanes that
 God hath ordeined, thou shalt find his plen-
 tiful blessing vpon thee & thine, not in know-
 ledge onely but in practise and obedience al-
 so, which God graunt for his Christes sake.
 At London the .xvii. day of this May. 1581.

Thine euer in Christ Iesus T.W.

the Lorde most unworthie

A Certaine

4
Certaine absurde and Erroneous
speeches, uttered the xxvi. day of Fe-
bruarie, Anno 1580. by I. B.
the Libertine.

1 **T**HAT the firste Table of
the Law, taught vs our
duetie towards Christs
godhead: and the second Table our
dueties towards his manhode. pag 7

2 That Christ was the Sama-
ritane, that holp the wounded man
mentioned in Luke. 10. 30-35. pag 10

3 That sayth was the light of
the soule. pag 16

4 That the tree of knowledge
of good and euil in Paradise, was a
figure of Gods Lawe. p. 22

Gen. 2. 17. That the tree of life there, was a
figure of Gods Gospell: And that
Gen. 3. 14. the flaming sworde was a figure of
the threatnings & the iustice of god. p. 24

5 That the water in Baptisme,
was not a holy water in respect that
it was applied to a holy vse. p. 28

6 That

6. That the ordinary and common washings amongst Turkes & Jewes, was the same to them, that Baptisme is to vs. p. 19

7. That nothing can be counted holie, vnlesse it be perfect. p. 34

8. That Christ in his humane soule, descended into the place of torment appoynted for the wicked, called hell. p. 40.

9. That that place of Hel is in the center, that is (as he interpreteth it) in the middle of the earth. p. 56

10. That it is vtterly euill for the Elect, to thinke, speake, or heare of the feare of God. p. 61.

11. That Papists, Puritans, Protestants, and the Familie of louebe vtterly deceaued, and in the state of condemnation, saue he alone, and those that take part with him. p. 76.

12. That no outward thing (as the workes of sanctification, vnfeyned forgiuenesse of others, or such like) can bee pledges, either to our

selues or others, of our election. p. 85.

13 That we may as wel say, that Christ is flesh of our flesh & bones of our bones, as say, that we are flesh of his flesh, and bones of his bones. p. 93.

Mat. 6. 10. 13.
Luk. 11. 2.

14 That that word kingdom, in the Lords prayer is to be vnderstood onely of the kingdome of loue and mercy, and not of his kingdome of iustice and power. p. 97.

15 That Christ did not fully finish our redemptiō vpo the crosse but that he suffered somewhat afterward. p. 105.

Mat. 27. 46.

16 That the last woordes that Christ spake vpon the crosse, were these, My God, my God, why hast thou forsaken me. p. 117.

17 That al the Iewes generally, should be called to the knowledge of God. p. 129.

18 That the word Sacrament is not to be found in the scripture, and therefore not to be vsed, but the word Record, which hee went about to prooue. 1. Iohn. 5. 7. 8. p. 132.

That

19. That there wil come a time,
wherin there shalbe no neede of sa-
craments in this life: his reason, be-
cause there wil be such multitudes
coverted, that there shalbe no leisure
to minister the sacraments vnto the. p. 139.

20. That it is hypocrisie for
one christian to reprove an other
for swearing, or any such other of-
fence, which he calleth but trifles. p. 145.

He said that the first Table of
the Lawe, taught vs our duetie to-
wardes Christs Godhead: And the
second Table our duetie towardes
his manhode.

The first parte of this asser-
tion I confesse to be true,
because Christ being of the
selfe same maiestie and essence
with the father, is God equall
with him from before all begin-
nings, and therefore looke what
foruer appertaineth vnto the fa-
ther

ther as god, in worship & seruice,
belongeth also vnto þe sonne as he
is God: but þe latter part is most
falle & absurd. First, because it is
vtterly voyd of al ground & war-
rant of þe word; a reaso strong &
sufficient enough to ouerthrow,
not onely this assertion, but all o-
thers also which haue no better
foundation. And secundarily, be-
cause þe it followeth vpon it, þe it
murthet, which is one comande-
ment of þe second table, may be co-
mitted against þe māhood of our
sauour Christ, þe then a mā may
lay violent hāds vpon his bodye
alredy glorified in heauē, which
howe beastly it is too thinke of
speake, let the godly iudge.

¶ But here this fellow hath a
narrowing hole, saying that it may
be performed & practised against
his members, which are as him-
selfe. Indeepe that the lawes

of god are not to be broken, but to be kept

of the second table, and mainly
this of murder may be violated
against those that are members
of Christs bodie, I thinke no
man ever denied: but that those
members of his, shoulde in suche
sort be himselfe, that they should
constitute & make his humanity
& manhood, was neuer yet hard
of. And if this should be granted
would not this solow vpon it, &
as we rightly confesse & beleue,
that he was in deed borne of the
virgine Mary, so should we bee
borne likewise, which is all one
with the opinion of the family of
loue, though he seeme to detest it.
That there is a very high and
strait coniunctio betweene Christ
as the head, & the faithful as his
members, may appere in deede
by sundry places of scripture but
that the faithful should be called
& numbered of our conuenant which
which is one of those two seue-

Rom. 1. 24. 4.
35.

real & distinct natures, that make
his holy person who is god ouer
all to be blessed for ever & ever, so
that his manhood should be cal-
led his members is very vile,
and at no hand to be suffered;
because thereupon it might bee
inferred, that then we were, as
the familiars say, godded with
God.

He sayde, that Christ was the
Samaritane that holp the wounded
man mentioned in Luke, Chap. 10.

This hath most commonly
bin the practise of hereticks
to allegorize upon the scrip-
tures, that thereby they might
feede the blunders of the poore &
simple people, who thorow their
corruption woonderfully delite
in such a deformed kinde of han-
dling the woorde, and also that
they

they themselves might seeme to
haue some prooffe out of Gods word,
though verie darke in deed: for
the matters they propound and
publike. When they haue no
plaine places or testimonies for
the same. For mine owne part, I
doe utterly mislike of this allego-
ricall handling of scripture, not
only because it hath much defa-
ced the true sence and meaning
of Gods holy word, as hee that
hath read Oulgens woorkes, and
some others, may easily discerne
but also because it hath been the
mother to beare and bring forth
many beastly and bastardly chil-
dren, as the opinions of that de-
testable familie, doe at this day
to the great griefe of many good
men sufficiently proue.

But to let this passe, and to
come to the particulare matter in
hande, touching this place of

q1261

Luke,

Luke, I say, that this fellowe
 hath offered great iniurie to the
 spirite of grace, in going aboute
 to make the scripture speak that
 which it neuer meant to vtter or
 speak. That it is a parable plain-
 ly shewing that hee, whom God
 amongst men strereth vp to doe
 good vnto the needie, how far of-
 or how neere soeuer he be, should
 be esteemed as a neighbour, eue-
 ry one that is acquainted with
 that text and with the story that
 goeth before it, & the conclusion
 that our Saviour inferreth vpon
 it, may easily iudge.

The Scriptures, especially of
 the new Testament, propound vnto
 vs Parables after two sorts,
 some are expounded vnto vs par-
 ticularly, and by peece-meale as it
 were. Of this sort there are two
 mentioned, Mat. 13. of the sower,
 and of the good seede. Wee may
 safely

saferly allow of this kind in that
place, and in other places where
soever they are found, because, he
that cannot erre, hath opened the
same vnto vs. There are other
some, and these are more in num-
ber than many, then the former, as
may appear euē in that 13. chap-
ter of Mathew before alleadged,
which the Lorde hath not parti-
cularly expounded, and therfore
in them we must stay our selues
vpon the general drift and pur-
pose thereof, and goe no further,
least wee seeme to be wise aboue
measure. For who knoweth not
that if it had not beene to haue
briyled mans curiositie, and to
haue kept down the pride of his
heart, it had bin al one with our
Santour Christ to haue expounded
all parables by peecemeale. And
of this later sort is this parable
of the Samaritane & the wound-
nanded

bedman; the generall purpose
wherof hath bin before noted.

Now hereupon I inferre, that
besides that it betwixt woun-
derfull presumption and pride,
in the parties so handeling the
Scriptures, there was yet neuer
any that coulde so cunningly alle-
gorize vpon the, but there was
euer one or other absurditie at
the least insuing therupon. Set-
ting others aside, let vs take
this which we haue presently in
hande. He sayde that the Sa-
maritaine was Christ, doth hee
not offer great iniurie, thinke ye
to that holy person, to resemble
him to so vncircumcised and so
vnholy a man?

He sayth that the two pence
signified the two Testaments,
which how absurd it is may ap-
peare by this, in that the new
Testament was not then writ-

ten. Beside I woulde verhaud
of this cold allegorizer, what the
wine & the oyle poured into the
wound, did signifie: and whether
(if the two pence signify the two
Testaments,) there woulde not
follow out of these words of the
text, spoken to the host, (take
care of him, & whatsoever thou
spendest more, when I come a-
gaine I will recompence thee,)
popish traditions and vniuersi-
terities. When he shal haue an-
swered these questions as also
who was the host, what was
the Iune, what was his owne
beast that hee carreyed him vpon
and what was the provision he
made for him, ye shall see many
more absurdities insue, and hee
himselfe shal then be further an-
swered. And I adde further,
that it is contrary to the custome
of our saviour Christ: for when he
speaketh

Speakech of himſelfe in paraboles
(as hee doth many times reſemble
himſelfe to ſundry things)
that then hee doeth ſpecially ſay,
I am the good Shepheard, I am the
true Vine, I am the Dore, I am the
way, the truth and the life.

3 He ſaid that faith was the eye,
or light of the ſoule.

But I ſay, that if hee woulde
haue ſpoken rightlye, hee
ſhould rather haue affirmed
faith to be the hand of the ſoule,
becauſe that by it only, as it were
by a hand, we doe take holde of
Chriſt, in whom all the promiſſes
of God are yea, and Amen, and
aplie him and his righteouſnes
particularlye vnto our ſelues,
and this is indeed the true and
naturall meaning of this propoſition

(which)

sition wee are iustified by fayth only. So much disputed of betweene the papistes and vs.

Moreover, I doe not onely mislike him for the vnaptnes of his speech, but also for the manifest vntruth and falshode conteyned therein. It is a very certain rule in reason, and allowed of in all artes, that the Definition, and the thing Defined, must not be larger one of them than another, for if it be, the Definition is naught, and many absurdities and vntruthes will insue therupon: but this Definition or Description that hee hath giuen of faith, is larger than faith it self (which is the thing Defined) as may appeare, because there was neuer yet any in y^e worlde, but he had some light of y^e soul, & yet not faith which thing is as so more manifested vnto vs, by hypocrites in the churche, who

haue light and vnderstanding in
the soule, & yet haue not faith:
fo: if they had, neither ϕ one nor
 ϕ other could be cōdemned, ther-
fore it foloweth, ϕ this definitio
or description is false & absurde.

And fo: the further p̄oofe of
it, wee are to mark, that though
the Image of God through the
fall of our firste Parentes was
soully defaced, not only in them-
selues, but in their posteritie: yet
there was left in them & their
seede, certain sparks as it were
of light and vnderstanding,
which the Apostle in the 8. to the
Rom. 8.7 Romanes, calleth the wisdom
of the fleſhe, affirming that it is
enimie to God, & ϕ it is not
ſubiect to the law of God, nei-
ther of it ſelf indeed can be. But
al this light or vnderstanding
whatſoeuer ſerueth no further
then to make men without ex-
cuſe or Defence before God con-

cerning the matter of their con-
demnation.

Thirdly I say, that for the con-
firmation of this his absurde
and false assertion, he hath fou-
lie perverted and wrested twoo
very plaine places of holy scrip-
ture. The first is Matth. 6.
22, 23. The other is Heb. 11.
1. Touching the place of Matt.
our Saviour alleadgeth it, to
shewe, that men do many times
even maliciously and wickedly
put out the very light of nature,
that is in them, blearing their
eyes and blinding sundrie
wayes their owne understand-
ings, that they may not behold
the thinges, which God presen-
teth vnto them. Nowe who
seeth not, that this place, is so
farr from furthering his asser-
tion, that it rather proueth the
contrarie, to wit, , that many

men maye haue light in them,
(which they coulde not put out,
vnles they had it) & yet be desti-
tute of the gifte of faith, which
only proceedeth from God. In
the other place of the Hebrews,
the Apostle himself giueth a sure
and sound definition of faith, cō-
mending the same vnto vs, by
the excellent effects that it hath
to wit, that it doth liuely repre-
sent & expresse vnto vs, thinges
which yet we hope for, & letteth
as it were before the eyes of our
minde, thinges that are inuisi-
ble, and cannot be seen with our
bodily eyes. But howe serueth
this to proue, that euery light of
the soule is faith? May rather
how doth it not ouerthrowe it?
For many haue had the light of
the soule as hath beene already
proued, yea and at this day ma-
ny haue, as for exāple, y Jewes,
Turkes

Turkes, &c, which haue not yet
 for all that attained this excellēt
 gift of faith. And either the Li-
 bertine must confes this, to wit
 that these haue some light of the
 soule, & so ouerthrow that, which
 hee seemed to confirme, or els as-
 firme men, to be as brutt beasts
 (because men in respect of ϕ light
 & vnderstanding differ frō beasts)
 which is very bruttish indeede.
 This onely I will say, for this
 time cōcerning this matter, that
 if he were not vtterly void of the
 knowledge & vnderstanding of
 Gods wil by his word, he wold
 neuer make such beastly conclu-
 sions: seeing that we knowe, by
 Gods word, that the light of the
 soule, is naturally communica-
 ted to al men, as we confesse and
 beleue from God: and faith is a Eph. 2.8
 special gift of God, bestowed not
 vpon al men, but vpon ϕ elect only.

Gen. 2. 17

4 He said that the tree of knowledge of good and euill in Paradise was a figure of Gods lawe: also that the tree of life, there, was a figure of Gods Gospel, & lastly, that & 3. 14. the flaming sword, was a figure of the threatnings and iustice of God.

If men may be suffered in their vain speculation, thus to sporte themselves with the word of god, and to indettoure the seducinge and deceiuing of others: al reuerence of the Lordes trueth wil be quickly plucked vp out of mens mindes: and infinite thousandes caried headlong into eternal destruction. If this be not with the papistes, to make a nose of waxe of the scriptures, & with the samy of loue vtterlie to subuerte the histories therein cōteined, I know not what it is. For y^e first, y^e tree was called y^e tree of knowledge

ledge of good & euil, not because
it had good & euil in it of it selfe:
but good, because it was (as the
rest of the creatures were before
hauing entred) good: and euil bee-
cause of þe effecte and consequent
that followed therof. For man
(eating of it being forbidden) did
by that meane pull vpon him
his posteritie, eternal death and
condemnation, so that it is cal-
led euil, in respect of the euil, &
thorow disobedience came vpon
man and al his race;

Concerning þe tree of life, it was so
called, not because it had life in
it selfe to communicate the same
to others (for better absurd is it to
thinke such an excellent gift, to so in-
sensible & unreasonable a thing)
but because it was appointed by
God to seale vnto man that bles-
sed estate of life wherein God pla-
ced him, and continuance in the

time so long as he should continue
in þ obedience of his god. And as
for þ making sword the Lorde
ordeined it (together with the
cherubins which kept the waye
to the tree of life) to strike a ter-
rour into Adam and Eualy, be-
ing fallen: þ therby they might
vnderstand, both what excellent
benefites, they had deptyed
themselves of, and also intoo
what great miseries, they had
cast themselves headlong.

Nowe this being the onely
true and naturall meaning of
these matters, howe can that
sād, which this Libertine hath
put downe. If he would needs
haue allegorized vpon the tree
of life or the rest, it had bin lesse
ruall for him to haue saide, that
the tree of life, should either
haue signified God the author
of life (because as the Apostle
sayth,

saith, in him we liue, moue, and
 haue our being) or else Christe
 himselfe, who by the working of
 his spirit and power of his re-
 surrection, raiseth vs vp to new-
 nes of life and holy conuersatio
 And though I acknowledge
 this to be true, yet I am not
 perswaded, that it can be aptly
 and fitly gathered out of that
 place of Genesis. But further to
 pursue, the absurditie of this al-
 legoricall interpretation, and
 plainly to lay it out to the sight
 of the simple, wee saye, first, that
 he hath betwailed þ great pride
 and presumption of his owne
 hart, because, that whereas it be-
 longeth onely to the Lorde, too
 institute and ordain holy signes
 and sacramentes, and to giue
 the thinges so ordained force
 and power, to signifie and seale
 the thinges signified: this man

arrogantly hath taken vppon him this office of God; not only without any warrant from the Lord himselfe, but also directly contrary to his will revealed in his word.

Secondarily he hath wonderfully manifested, the beastlie blindnesse and ignorance of his heart: for, whereas in all signes and sacramentes, there should be euer a certaine analogie and proportion, betweene the signes and the thinges signified, there can be no such thinge founde out betweene the tree of knowledge of good and euil, and the lawe of God it self.

Besides, what blockishnes doth this argue in him, to resemble the tree of knowledg of good and euil, to the whole law of God, & the flaming sword to the threatenings of God, as though forsooth

sooth the whole did not com-
prehende the partes. And
if this mang haine shoulde be
followed, we shoulde not onely
haue seuen sacramentes (as the
Papistes imagine) but seuentie
times seuen, that is infinite and
innumerable. But of this mat-
ter ynough if not to much.

5 He sayth, that the water in
Baptisme was in no respect to bee
sayde or counted a holy water, no
not in respect it was applyed to a
holy vsc.

THis Assertion greatly bee-
traileth, first his grosse ig-
norance in the word of God
For why may not the water in
baptisme be esteemed and saide
to be a holy water, as well as
the priestes garmentes, the te-
ple the mountaines and other
things

things were sayde to be holy? When we say the water in baptisme is a holy water we meane not that it hath any holinesse in it selfe, or that it is made holie, by any magicall incantation as the Papistes dreame) but speaking according to the vse of scripture which coueteth every thing holy that by Gods appointment is separated from prophane and common bles, and dedicated & applyed by his institution to holy bles. And therefore we feare not to asserme (whatsoever this babler shall say to the contrary) that the water in baptisme is a holy water, not onely because it is dedicated to a holy vse, but also because it proceedeth from a holy institutor, and is by his ordinance, appointed to seale and set forth vnto vs, holy thinges to witte the washing away of all
out

our sinnes, in the death & bloods
shedding of our Saviour : and
our rising vp to righteousness &
wel doing, by the vertue & pow-
er of his resurrection from the
Dead.

Secondarily, it manifesteth
in what base regard and account
he hath þ̄ Sacraments of God,
which may appeare not only by
this, but by sundrie other spee-
ches vttered by him : as that the
Iewes may receiue as much in-
struction, by their ordinary and
common washings, as wee by
baptisme. Besides, that there shal
bee a time in this life, wherein
there shal be no neede of Sacra-
mentes, and such like, of which
wee will speake hereafter in their
seuerall places.

6 That the ordinary and com-
mon washings amongst the Turkes
and

and Iewes, were the same to them,
that Baptisme is to vs.

This carrieth with it, in the
iudgement of al bryght mē,
greate presumption of prophane-
nesse, in that he dare make equall
with the Sacrament of baptism
not the ordinary and common
washinges of Christians, but
euen of Turks and Iewes, who
before **GOD** are as Infidels,
because they acknowledge him
not, in the person of his sonne
and withall sauozeth very strōg-
ly of the Sacramentary heresie:
yea it is far more absurde and
vile, because the Sacramenta-
ries, speaking indeede very base-
lie of the Sacramentes, that is,
esteeming them but as bare cere-
monies & signes of holy things,
did yet neuer so farre extenuate
or debase the same, as to resem-
ble

ble them (hauing their instituti-
on from God) to common & pro-
phane things, bled amongst such,
as because they are boyde of
faith, are iustly condemned in &
for the thinges they doe.

And note withall the subtletie
and malice of Sathan, who see-
yng he cannot carry mē headlōg
into destruction, by ouer much re-
uerēce, either in iudgment or acti-
on to the Sacraments, with the
Papists and Lutherans on the
one side: nor yet thoroowe an vn-
right & an vntreutent opinion of
the sacramentes with the sacra-
mentaries on y other side: hath
at the last stirred by this wicked
instrument, by a new assaulte, to
batter their faith, and to plunge
them ouer heade and eares, into
eternal destruction. But as I
hope that they which are rightly
instructed of God, by his word &
spirite

spirit, will looke to themselves, & they bee not surpris'd with this diuinish perswasion: so I humbly beseech the rest, that haue not as yet attained to so greate a measure & light of vnderstanding, to take heede, that they doe not before they be ware, drinke in and that to their vtter ruine, this deadly popson of their soules which carrieth with it so manifest a contempt of the order of God, and by consequent contempt of his Maiestie, because no despise can be offered vnto his ordinances, but the iniurie thereof, doeth in some measure redounde vnto himselfe.

And indeed to speake the truth if our baptisme haue no singuler priuiledge aboue the ordinary & comon washings vsed amongst Turkes & Jewes, our Saniour Christ hath dealte vnadvisedly, that

that I may say no more, so busie
he him selfe so much about the
institution of newe sacraments
in the newe state of the Church
and to occupie the harts, heads,
hands, and euery part and me-
ber, both of the ministers admi-
nistring the same, and of the peo-
ple communicating therein. For
my parte I thinke godlines and
wise dome woulde teach vs to
peruenient (what we may) after-
claps for if this man may be suf-
fered so defacing the sacraments,
why may he not likewise offer
disgrace vnto the worde. And
if he may disgrace the worde,
why may he not in like sorte, dis-
grace God the author thereof:
and so not onelie a wide dore set
open to al atheistris, but also the
verie foundations therof plated
and layd. But (I hope) the god-
ly magistrates, will in time haue

an eye to these incommeniences,
that at the least, if they cannot
be bitterly rooted out, yet they
shal not spread their botomes and
braunches further abroad.

¶ 7. Ho sayth that nothing can
be counted holy, valesse it bee per-
fect.

I woulde faine learne what can
be moze repugnant to the holy
scripture then this assertion. Do
wee not reade that many, both
things & men, are called holy
in the scriptures, as Exodus. 35.
21. the garmentes of the Priestes
are called holy. Also Exod. 19. 6.
the people are called a holy na-
tion to God.

¶ But I know, because I have
heard this fellow speake, that he
thinketh easlie too wisse of all
these

these and infinite number of such like places because they are written in the old Testament. Now right this answer is, let every godly man iudge, not onely because wee knowe, that certaine among the Anabaptistes heretofore laboured, as also this fellowe now doth, to impaire & to disanul the authoritie of the old Testament: but also because the Spirit it self beareth record, that whatsoeuer thinges were written before hand, were written for our learning, upon whome the ends of the world are come, that we through patience and comfort of the scripture might haue hope. And that this truth might be indeede, the more effectually ratified and confirmed vnto vs, we haue the practise & example of Christ and his Apostles, who for the confirmation

Rom. 15. 4.

of their doctrines, haue allea-
ged testimonies and examples
out of the old testament, which
they would not haue done, if the
olde Testament had been vtter-
ly abrogated, as those fantasti-
call spirits haue dreamed.

But admit that this copper
woulde goe for currant copie,
The Lorde hath not so scanned
vs, but that wee haue a cloude
of witnessles, euen in the newe
Testament, to ouerthrowe this
falshood. Saint Peter calleth
the mount, whereuppon Christ
was transfigured, holy, Saint
Iude calleth the fayth of Gods
childdren, not only holy, but most
holy. How many times doeth
Saint Paule and Sainte Pe-
ter, call all such as are gathe-
red into the bolome or lappe of
the Church by the woorde of
preaching, and the ministerie of
the

Pet. I. 18.

Iude 29 v. 20.

flame (whether they are men
women, or children) Saintes
or holy ones. For the prooſe
hereof, ſee to theſe places fo-
lowing. Rom. 1. 7. 1. Corin. 7. 14
1. Tim. 3. 10. 1. Pe. 1. 16. 1. Pe. 3. 5. &
many other ſuch like: and yet
wee knowe that they were clo-
thed with corruption and had
ſinne, though not reigning, yet
dwelling in them, whatſoever
this fanaticall fellow will ſay to
the contrary.

True, yea moſt true is that
ſpeech of the Apoſtle, we knowe 1. Cor. 13. 9
in part & wee prophesy in parte, 10.
but when that which is perfect
is come, then that which is in
part ſhalbe adoniſhed. I ſuppoſe
that this man, miſing and ſpe-
king ſo much of perfectiō in this
life, ſampeth flatly with the ſa-
militude ſome; he weſoever hee
would ſeem much to diſlike the,

and hath had some large conference with A.C.S. who dotheth and deliuereth much concerning this matter in his Dialogues vpon the Romanes.

Whatsoever it bee wee feare not too condemne it as a grosse and detestable error, putting flaxe to the fire of mans presumptions and proud nature in maner and being a terrible heade long downe fall into desperation to othersome, while they see and finde in them selues, that they cannot attaine in this life to the same. But to such mens comfort it shall bee verie good for them, not onely not once too admitte such a thought as that they maye attaine too perfection in this life (a mark in deede whereat wee must aime; though verily we cannot be the same) but vnto the

it farre from them slaying them
 selues vpon this: that all their
 imperfections are couered in the
 fulnes of Christs perfection;
 and that though they cannot at-
 teine by reason of their owne
 weaknes, to perfect faith, to per-
 fect hope, to perfect repentance, to
 perfect mortification, &c. Yet they
 doe thorough gods great good-
 nes, attaine to the soundnes and
 truth; of many excellent and
 worthy graces, as too haue
 stedfast faith, true repentance,
 &c. *And thus much I thought*
good to put downe, leaſt either
on the one ſide, wee might bee
ouerthrowne in our waies, or
on the other ſide be deceiued in
a falſe imagination of perfection.
For here does ſayle in a dan-
gerous gulfe, and paſſe as
it were betweene twoo greate
rocks

rocks or cleftes, of either of which
we touch, we are in perill with-
out Gods riche merite helpe, of
eternall destruction, both of body
and soule.

8 He saith that Christ in his hu-
mane soule, descended into the place
of torment, appointed for the wic-
ked called hell.

What great varietie of o-
pinions & mindes there
is concerning this Article, hee
that is acquaintd with Le-
ned mens writings, may easily
perceiue. For mine owne parte,
setting aside all partialities, de-
claring against any, saue this parti-
ous man, I will bee as briefe
& short in it as possible. I thinke
The first thing that I haue
to saye of it is this, that for as
much as Saint Cyprian main-
taint

cient father of the Church plainly
 he affirmeth, that neither the
 Romaine nor East Churches
 had this point in their confessi-
 ons of faith at all: and for as
 much as no confession of faith at
 all, so farre as I remember,
 penned in generall counceils as
 that of Nice of Ephesus, Chalco-
 don &c. toucheth it any whit, but
 utterly omitteth the same: And
 for as much as the other Articles
 of our belife, may even in plaine
 words be proved, out of the writ-
 ings of the Apostles and Pro-
 phetes, and yet there is no such
 either word or meaning (as the
 Papists drawe out of it) to be
 founde in the booke of the olde
 and new Testament, that there-
 fore it seemeth unto mee not to
 be a matter of any great impor-
 tance, so that it be espoused
 according to the Analogy and

proportion of faith.

And though it bee true, that this felow in this point of Christs his descent into hell, bee not so grosse as other some are, who imagine that hee went doونه thither, to harrow it as it were and too fetch from thence the soules of suchs of the faythfull fathers, as dyed before Christs death: yet (as shall appeare by that which followeth) he is very vnfounde in the same. For to say that Christ in his humane Soule descended into the place of the damned, is quite and cleane contrarie too that speeche of Christ vpon the Crosse, when hee cryed saying Father into thy handes I commende my Spirit vnderstanding by the woordespirit, his soule, and by commending of it into the handes of God

Luk. 23. 46

God his father, the returning of
the same, into the hands of God
p gane it; of which see Eccl. 12. 7.
And his beastlinesse is so much
the more intollerable, by howe
much he abuseth some places of
scripture, for the maintenance of
this his absurd assertion. He al-
ledged indeed foure speciall pla-
ces, wherof two were taken out
of p old testamēt, and two out
of the newe. The first place out
of the olde is. Deut. 16. Where
he intreateth of the scapegoate:
the other is Psalme 35. 4. The
places out of the new testamēt
be. 1. Rom. 9. 7. Eph. 4. 13. of
which places his mind to speake
particullarly. Thus a Collier said
Concerning p place of 1. and the
would gather it to be an allegorie
thus, p the scapegoate being ap-
pointed by the Word to be let go
into p wilderness should be a fi-
gure of

of Christ, escaping free out of hel,
 resembling the Wildernesse too
 hell, which wildernesse he saith
 (but there is no such warrant for
 it in the Text) was full of wilde,
 ravenous & deuouring beastes:
 but the absurditie of this allego-
 rie appeareth, because not the
 scape Goate so much, but the
 Goate that was appointed to
 be the peoples sinne offering (if
 anye of them were. a figure of
 Christ) was the figure rather.
 Besides, it is spoken without al
 grounde of the Text in that place,
 that the wildernesse was full of
 wilde beastes. I suppose that a
 man maye more safely say, that it
 was called a wildernes, because
 it was by muche lesse inhabited
 then other partes of the lande
 were, and so is the word taken
 Math. 3. Where it is saide, that
 John preached in the wilder-
 nesse

nesse of Iudea, which must be vnderstood, not as some of Saint Frauncis order haue thought, as though hee had preached to the trees and beastes of the Forrests, but because he preached in those places which were lesse inhabited then other quarters of the lande were.

Touching the place of Psal. 86. 13. I say, that it is as muche peruerterd & abused as the former. Which shall appeare, if we doe but a litle consider the words and circumstances. The wordes lye thus: for thy mercie is great towarde me, and thou hast deliuered my soule from the lowest graue. Which verse I take to be a reason, why David would praise the Lorde with his whole heart and glorifie his name for euer, to witte, because God had woonderfully deliuered him (for hee

he putteth his soule (which is a part of him so: his whole man) fro very imminent & infinite dangers, which hee vnderstandeth by the terme of lowest graue. And this sense is plaine, not onely because Dauid made the psalme being sore distressed, sometimes with inward afflictions, & sometimes with outwarde persecutions, by the extreme outrage & furie of his enemies, in the dayes of his life vpon earth: but also because, if it were not so, this absurditie and inconuenience would ensue therupon, that Dauid being dead, and condemned into the place of torment, should be deliuered therefrom, and set in the place of eternall blessednes, which is not onely quite and cleane contrary, to the scope and drift of holie Scriptures (as ap-
peareth

peareth. Luke 16. 26.) But be-
 tette subuerteth the iustice of
 G O D , and accuseth it ey-
 ther of inconstancie or rashnesse,
 as though that hee had, either
 vnadvisedly pronounced a sen-
 tence, or were not constant in his
 counselles, and stedfast in the
 performance of his purposes and
 wayes.

Touching þ place of þ Rom. 10.
 He hath bewrayed verie grosse
 and palpable ignorance, beyng
 deceiued belike with the bare
 shew of the wordes, descend into
 the deepe. For if he out of this
 place would proue Christes dis-
 cent into hell, an other might as
 easilie and with better reason
 by muche, proue his ascention
 into heauen, but in truth þ place
 doth not plainly proutie, neither
 the one nor the other. The true
 and naturall meaning of those
 wordes

wordes of Saint Paule, I take
to be this that Paul setteth that
peace of conscience, which the
righteousnesse of faith bringeth
with it, against all their perplexed
and doubtfull thoughts, that
seeke and hunt after the righte-
ousnesse of the law. And these ym-
aginations or thoughtes, are
two folde in them, whilst some-
times they think, how they may
auoyde condemnation, and o-
ther times whilst they thinke,
how they may obtayne eternall
life and saluation. For the lawe
propounding heauen no other-
wise, but by an impossible condi-
tion, and threatening death and
destruction for the breach of the
same, it must necessarily folowe,
that every one that standeth stille
in the righteousness of the law,
must be enforced to crie out, who
shall ascend into heauen, to wit,
that

that hee may bring mee thither.
 Or who shall descende into the
 deepe: to wit, to deliuer me from
 the same. But the righteousness
 of faith telleth vs, that Christe,
 hauing fulfilled all righteousness
 for vs, & hauing suffered for vs,
 the punishment which was due
 vnto vs, ouercomming in his
 death, death it self, and him that
 had the power of death, that is,
 the Diuell, & he might bring vs
 to heauen also, that where he is
 as the head, we might be as the
 members. And if this were not
 the true sense (as indeede there
 can be no other but it) yet were
 not his collection out of these
 wordes right and sound, not on-
 ly because it would follow there-
 vppon, that Christe woulde bee
 brought out of heauen, but also
 that he is euen yet at this day
 in some sort, to be brought again

D

from

from the dead: and so not onlie
the trueth of his resurrectiō, flat-
ly denied, but he helde vnder of
death, and the sorowes thereof,
which S. Peter affirmeth A&.
the seconde, to bee an impossible
thing.

Nowe a worde or two concer-
ning the place out of the Ephesi.
In the former verses, S. Paule
had laboured to perswade the E-
phesians, to such vnitie & concord,
as God alloweth of: and that he
might the better performe this,
he sheweth ꝑ God in Christ hath
giuen sundrie gifts to his church
and the particular members
therof for ꝑ great & excellēt pur-
pose, & this is put downe in the
seuenth verse. Nowe that Christ
hath giuen such graces to his
Church, he proueth it, by a testi-
monie, borrowed out of David.
The woordes as they lie in the
text

text are these: wherefore he saith
(that is the holie Ghost) by
the pen & mouth of his seruant
Dauid) when hee ascended vp
on highe (that is, rose againe
from death, and went vp into
heauen) he laide captiuitie cap-
tue (that is, hee made such his
captiues & slaues, as had before
healde others in captiuitie and
thraldoine, meaning thereby the
Diuel, death, sinne, & whatsoeuer
els did set it selfe against Christ &
his members. All know that vnder
a metaphoe in this place, there is
excellently described, & triumph of
Christ our Conqueror, S. Paule
therein alluding, to the maner of
earthly Conquerors, who after
some victorie attained, were so-
lennely & triumphantly receyued
into the places whether they
came, their captiues going either
before the, or behind the chained.

And that he might the better expresse the glorious conquest of our Saviour Christ, he saith not simplie, hee leade the captiues, but that he leade captiuitie captiue, speaking according to the proprietic of the Hebrue tongue, vsing the Abstracte, that is, the substantiue, for the concrete, that is the Adiectiue, signifying thereby also, the greate multitude of enemies; that hee carried with him as captiues: and he that is but meanelie seene, either in the Scriptures, or in the Hebrewe tongue, will easily acknowledge the trueth of this. It followeth, And gaue giftes vnto men (to wit, for the continuall helpe and comfort one of them of another, & al tending to the building bp of the bodie of Christe, which is his Church) vers. 9. Nowe in that he ascended (to wit, into heauen

heauen) what is it (that is;
what meaneth it.) But that hee
had also descended, first into the
lowest parts of the earth. These
are the woordes that this Lib-
ertine most presseth, that is the
lowest partes of the earth. And
I answere, that hee much abusi-
leth these woordes: for the lowest
earth, is not taken here onely for
this world wheron men walke,
but also for the whole world com-
prehending heauen, earth, and
whatsoever els is: and so those
woordes, the lowest partes of the
earth (carrie with them this
sense, that Christ descended into
the glorie of his father into the
earth which is indeede the lowest
part of the whole worlde: for
fire, ayre, water and al are high-
er then it. Besides, if these words
(lowest partes of the earth) shuld
be taken for hell, this absurditie
ends

D3 would

would follow vpon it, that whē
David saith, þ he was made in
a secrete place, and fashioned be-
neath in the earth (or as it is in
the Hebrew text) In the lower
parts of the earth, that when he
shuld haue bvn made, conceived,
and borne in hel then the which,
what can be more absurde? But
as this fellooe hath bvn so wolie
deceaued, in alleadging of scrip-
ture, for the maintenaunce of his
error: so he is as much deceiued
and more also in the matter it
selfe. for the truth is so farre of,
fro propounding any such grosse
thing concerning our Saviour,
Christ þ it teacheth vs, þ as he
did indeed suffer a natural death
(which is the sundring of the bo-
die & soule for a time) so he was
both in bodie and soule, shut vp
in woonderful distresse: in bodie,
when being in agonie, his sweete
was

was like Dropes of blood, trickling downe to the ground. Luke. 22. 44. And in soule, whē he said, my soule is very heauy, euen vnto y^e death. Mat. 26. 38. And when he cried out vpon the crosse, my God my God why hast thou forsaken me. Math. 27. 46. And all these layde together, the Apostle Saint Peter calleth the sorowes of death. Actes. 22. 14. which he suffered for vs miserable sinners, whilst that hee presented himselfe to the iustice and iudgement of his Father, to the ende that hee might satisfie the same for vs: So that necessary was it, that he should in his conscience, feelee this feareful agonye and condemnation as it were, euē as though he had byn forsaken of GOD his father, and he had byn angry with him

bearing our sinnes vpon his backe . And this I take too bee the naturall meaning of this article. Hee descended into hell, that hee did in his very sufferinges and death, not onelie set himselfe against all our enimies, as the world, the flesh, the Diuell and eternall condemnation: but did, as it were, wasteleuen had to hande with them, overcoming them all for vs, that we, (by the vertue and power of his victorie) might bee more then Conquerors. And thus much I thought good to put downe, as my ful persuasion grounded and settled vpon Gods woorde, concerning this point: being readie to yeeld to any other, & can shew further out of the word of God.

9 That that place of Hel is in the Center, that is, as hee himselfe also

also interpreteth it, in the middle
of the earth.

Mans curiousnesse of the one
side, & his ignorance of the o-
ther side, hath beene, is, and shal-
be, the cause of a bottomlesse pit
of errour, and corruption: If we
had no other thing to produe it
by, yet that which hath byn held
and propounded, concerning the
place of hell, and the manner of
tormentes in the same, were suf-
ficient enough to confirme that
which hath byn laide.

Concerning the paines and
punishmentes of it, I minde to
say nothing at this time because
it concerneth not the question
we haue in hand. But concer-
ning the place, thus much I
say that it is fantasticall curious-
nesse at the least, if not an intol-
erable pride, for any man too

D;

take

take vppon him to pointe out
where that place should be, see-
ing that the Lorde, hath not in
any place of the olde and newe
Testament declared the same.

That such a place there is,
prepared of old for the diuel and
his angels, and the reprobate,
the scripture declareth. But
where it shoulde be, or in what
place, as whether in the center
of the earth, or in some region of
the ayre, or in some of the vtter-
most partes of the world, it is
not reuealed, no moze then the
certaine time either of the crea-
tion or of the fall of the Angels.
Wherefore as we doe in al god-
lie sobriette, beleene that they
were created, and beleue that
they did fall, because the worde
of God doeth warrant the same
vnto vs (notwithstanding that
the time eyther of the one

or of y other be not put Down:)
 so it behooueth vs, with the like
 measure of christian modestie, to
 behaue our selues in this point,
 that seeing we knowe such a place
 of torment there is, wee shoulde
 beleue that, and yet because we
 knowe not, where particularly
 it is sett, we shoulde beware of
 rash and hastie pronouncing of
 any thing, concerning the same
 for as the reuealed counselle
 of the Lord, appertaineth to vs
 and our posteritie, to knowe, be-
 leue, and doe the same. so wee
 may not enter into those secrets;
 that his maiestie hath kept close
 vnto himselfe, least we be for our
 presumption, vtterly confounded
 & ouerwhelmed of his glory.

And me thinketh, y if we had
 not these reasons takē out of the
 word to bridle our curiositie, yet
 euen in verie christian pollicie,

it should stande vs in hande, for
the preventing of greater after-
claps, to laye a stop here, and in
all such contentious questions what
soever. For if one may be suffered
in the same and ydle imagina-
tions of his owne hearte and
heade to discourse without the
warrant of the word, vpon this
or any other such like point, ma-
kinge resolute and flat conclusi-
ons concerning the same. Why
shall it not be lawfull, for others
to doe the like? And so by that
meanes, we shall haue a whole
worlde of mens fantasies pro-
pounded vnto vs, and in proceesse
of time, mans nature being gre-
dye of neweltye) Gods truth and
the groundes and principles of
the same, if not utterly defaced &
discredited, yet wonderfull im-
payred and abased. And there-
fore both the magistrates and mi-
nisters

ministers, are in this respecte too
haue a vigilant eye, in due sea-
son to stop the gap to these mis-
chiefes, and to keepe short such
persons as this is, who dare so
shamelessly propound such hiddē
misteries and erroneous opini-
ons.

10 That it is vtterly euill for the
elect to thinke, speake, or heare of
the feare of God.

The truth is so farre of from
admitting, either in truth or
shew, any such blasphemous &
beastly speech, as this is, that it
doeth in flat and plaine termes,
put down a plaine cōtrary asser-
tion. A notable prooofe hereof we
haue in this earnest and graci-
ous wish, of the Lord testifying
thereby his mercie and greate
goodwill towarde his people,
saying.

Deut. 5.29.

saying. O that there were such a heart in them to feare me, and to keepe al my commandemētgs alway, that it might goe well with them, and with their children for ever. Which (if the feare of his maiestie had bin euill,) he woulde neuer haue done. This also appeareth, by that moste mercifull promise that hee maketh vnto his owne people, saying: I will giue them one hearte, and one way that they maye feare mee for ever (and not at any time as this Libertine sayeth) for the wealth of them, and of their children after them.

Iere. 32.39.

By whiche woordes it appeareth, that the right reuerence and feare **G D**, being sincerely planted in the hartes of his children, is so farre of from woorking any hurt or damage

image: vnto his Saintes, that it is rather a pledge and an assured testimonie of his loue and fauoure, not vnto them onely, but euen vnto their verie issue and posteritie.

• I woulde bee loth to charge this fellowe further than trueth, neither haue I hitherto gone beyonde the boundes thereof. For myne owne part, I rest perswaded, and I hope I shall haue the approbation of suche as bee singly sighted in the matters of **GOD**, with mee that this assertion is not onely repugnaunt too the trueth of the woorde (as hath beene before shewed) but that it doeth by a consequente carpe with it, not one, but many moste horrible blasphemies.

First if this should be true what should

Shoulde we doe with so infinite numbers of places in the scriptures, which doe exact and demaunde this feare towardes God of vs, but vtterly blot the out of the book of gods word & cast the away? And woulde not then this follow vpon it, that if we reiect apart of the woord, we may safely reiect the whole. For why shoulde wee allowe of one part & refuse another? Or who hath giuen vs any such pope-like authoritie? And then also would not this ensue: that men might likewise (the woord being cast away) denie God the author of life? A point which the Atheistes of our age doe very much bidge & presse, as by words and deedes appeareth very manifestly, to such as are acquainted with their assertions and dealinges.

Beside

Beside, doth it not flatly ouer-
 throwe, not onely the iustice of
 GOD, which should serue as a
 bridle to keepe vs from euill, if
 he should not be feared, but al-
 so the mercie of GOD, which
 should be a spurre to prouoke vs
 to wel doing? Notable is that
 place of the Prophete Dauid.
 Mercie is with thee that thou psal. 134. 4.
 maiest be feared. For the children
 of God or elected people (of who
 this fellowe seemeth to speake)
 are safarre of from receiuing a-
 ny hurt or euill, by meditating,
 speaking, or hearing of the feare
 of Gods maiestie, that they
 escape and receiue thereby singu-
 lar profite. For as Gods mercie,
 is a singular argument or mat-
 ter of spirituall ioy vnto them, in
 the dayes of any their heauines-
 ses or distresses either outward
 or inward. So the reuerent
134
E
feare

fear of Gods Maiestie, in the
 times of their greate peace and
 prosperity, which if pleaseth him
 sometimes to geue vnto them,
 is a notable meane to instruct
 them, to take heede vnto them-
 selues, that they bee not car-
 ried forwarde, eyther by the
 pleasures, or by the profites
 of this life, to the thinking, spea-
 king, or doying of any thing that
 may bee displeasing before God,
 or vnanswereable to that great
 calling wherein hee hath placed
 them.

37. Thirdly, it taketh away one
 of the seales and pledges of our
 repentance, as so by that meanes
 shaketh our faith, which we had
 neede to labour, to prop, and stay
 vp, by all the lawfull and holie
 meanes we can, which God him-
 selfe hath ordeined and set forth
 vnto vs in his woordes to vse spe-

cially if wee would but with a
single eye, consider, either our
owne weaknesse on the one side,
or the strength, subletie, and con-
tinuall assaults of our spiritual
enimies on the other side. Saint
Paule 2. Cor. 7. 11. prooueth that
a reuerēt feare of God, wrought
in our heartes, by the sight of
our former sinnes, and the appre-
hension of his iustice against vs
for the same, is a singuler effecte
and declaration, of our unfained
repentaunce and amendment (e-
uen as some good fruite is a
playne prooffe of a good tree)
whilst that, considering our
owne slipperines on the one side
and Gods heauie indignation &
wrath agaynst vs for sinne on
the other side, wee doe with
care & conscience, not only looke
vnto our steppes, that wee fall
not agayne into the same. ¶

not into the like mischiefes: but
also strue to þe bittermost of our
powers, both to the purpose and
performace of such good works,
as hee himselfe hath prepared
that we should walke in.
Fourthly, this assertion, let-
teth open a wide gate, to all pro-
phanesse and licentiousnesse.
For if God be not to be feared in
respect of his iudgement, even
as he is to be loued for his mer-
cies, men may then liue as they
list, which bridle, if it bee once
layde in the neckes of outragi-
ous and vnrueley people (as you
see all are, to prone that way)
what mischise and sinne, will
not ensue thereuppon? For my
owne part, I am so farre from
approouing this mans opinion,
that I thinke it most meete and
conuenient, for the children of
God, to haue often before their
eyes

eyes, not onely that same fillall
 or childish feare (which ariseth of
 a certaine reuerence of Gods ma-
 nifestie in their hearts,) having an
 vnfeigned loue of the same, as
 an inseparable companion an-
 nexed vnto it) but also that same
 seruile feare, or feare of seruantes,
 which springeth from the terror
 of his iudgements, & the appre-
 hension of his iustice.

And the reason that leadeth
 me thereto is this, because that
 as it is meete, for the strengthe-
 ning and vpholding of our faith,
 against spirituall combates and
 assaultes that men shoulde ga-
 ther vnto themselves, as muche
 strength out of the word, and as
 many heavenly comfortes, as
 possible they may, because that
 whē we come to the conflict, we
 shall haue neede of them all: so
 by reason of the pronenesse and

inclination that is in vs, to all
manner of sinne before regenera-
tion, & by reason of an ouertwee-
ning & wee haue of our selues
and of our owne workes (as the
pride of our owne heartes doth
sufficiently prooue it vnto vs,
and the palpable opinion of me-
rites & hath crept in in popery,
doeth plainly declare it) and by
reason also of the great sea of se-
curitie and carelesnes, wherein
men are drowned, in these same
last and dangerous daies of the
world: it shalbe good for euery
one to gather to himselfe, as ma-
ny meanes as possibly he can to
stay him from following the
swinge of sinne, and as manie
thoordes as hee may, to cutte
downe the opinion of pride, and
presumption that wee carrie in
our selues, and as many trum-
pets of terrors & threatening, to
ar

arrouse and wake vs out of the
dead sleepe of carelesnes and se-
curity. Which thinges wee can
neuer perfoꝛme, if wee make of
once, this same easie and profita-
ble poynt of the reuerent feare of
Gods maiestie.

And herein I am not alone :
foꝛ the Apostle Paul writing to
the Romaines (vpon whom God
at that time had shewed the ri-
ches of his grace, in boughsating
to make them the vessels of his
mercie) doeth notwithstanding
admonish the, to take heed that
they bee not high minded ; but
feare : and the reason of this
his exhortation is this , foꝛ if
G O D spared not the naturall
braunches, take heede least hee
also spare not thee : admonishing
them as it were to haue an eye
to the feare of God , that there
by they might be conseynd and

Rom. 11. 20

Rom. 11. 20

21.

kept within the compasse of a good conuersation, answerable to that greate grace of election, that God had bestowed vpon them. Which thing the Apostle should not haue needed to haue done, if the assertiō of this lewd Libertine, had had any ground of truth at all in it.

But that this fellowe, might not seem to speake without warrant, he hath laboured to pull, and that by the eares, into the wrestling place, twoo Textes of Scripture, so wolie peruerter, for the maintenance of this, his detestable error. The one is taken out of the Psalme, 18. 44. The other out of Esay, 54. 4. 14.

The woordes of the Psalme are these: Straungers shall shrink away and feare in their priue chambers. Howe these woordes shoulde proue, that the elect,

elect, shoulde be vtterly voyde
of the feare of God, no man in
his right wittes (as I suppose)
can rightly coniecture or iudge,
The meaning of the Prophet
is this: that forasmuch, as hee
was the Lordes annoynted,
the Lord woulde so worke for
him and by him, that not onely
his owne people, shoulde bee
brought in subiection, but euen
forainers and straungers that
werenot vnder his iurisdiction
and gouernment, shoulde be sub-
dued by his power: and that for
the better accomplishment here-
of, the heartes of his enemies,
shoulde bee stricken and seased,
with such horroz and feare, that
they shoulde haue little, or no
power at all to resist or with-
stand him. So that you see, that
this place proueth, that the
feare of men shalbe in the hearts

of the wicked, but that the godly should haue no feare of God, at al in them, or that it should be hurtfull for them, to thinke, speake, or heare of the same, ther is not so much as one sillable or tot tending to that end.

The wordes of the Prophet
 Isa. 44. 14. **E**say are these, feare not, for thou shalt not be ashamed, neither shalt thou be confounded:
 14 **A**nd againe, in righteousness shalt thou be established, and be far from oppressio, (for thou shalt not feare it) & from feare, for it shall not come neere thee. They that will looke with diligence into the chapter, shall finde, that the speciall purpose and drift of the prophet, is to comforte the church which shoulde bee collected and gathered of the Jewes & Gentiles, but specially of y^e gentiles, not to be afraid for any terror or
 per

persecution, that the enemies
therof could practise or persourm
agaynst them: so that I take it
to be y^e same in meaning, though
vttered at another time and in
other wordes, which the Apo-
stle speaketh Phillip. 1. 28. In no-
thing feare your aduersaries,
which is to them a token of per-
dition, but to you of saluation, &
that of God: and also the same
which our sauiour himself spea-
keth, when he sayth. Matt. 10. 28.
Feare ye not thē which kil y^e bo-
die & are not able to kill y^e soule,
but rather feare him which is a-
ble to destroy both bodie & soule
in hell, which place serueth, not
onely to shewe the true sence &
meaning of y^e place vntruely al-
ledged: but also to teach, y^e there
ought to be in y^e hearts of gods
childrē, a feare of gods maiestie.

And thus you see that this
place

place thus alleadged serueth little or nothing to the purpose it was alleaged for, to witte, that the elect should banish far from them, all hearing and speaking of the feare of God, and not so much, as to adinit one thought of the same, if it were possible, seeing that the Prophets purpose is, to teach the elect, to remooue farre from them, onely the feare of men, which to weake flesh and blood, if it be not ouerweighed with spiritual strength from aboue is a terrible thing, to turne men backe, from the bolde embracing and professing of Gods holy religion.

11 That Papists, Puritans, Protestants, and the Familie of loue be vtterly deceaued, and in the state of condemnation, saue he alone, and those that take part with him.

These

THose that are acquainted,
with the Shamelesnes, and
boldenes of heretikes and per-
uerse persons, doe well ynough
know, that it is no new or strange
thing, to heare from them suche
resolute and peremptorie senten-
ces, tending to the condemna-
tion of others, and the iustifying
of them selues and their wic-
ked causes. The practise of
former ages (as for example the
Donatistes in Africa condemning
the Churches of the people of
G O D there,) and the experi-
ence of latter times, as of the
Anabaptistes in Germanie, and of
the familie of loue amongst vs,
pronouncing sharpe sentence of
eternall iudgement, vpon suche
as were not, or are not of their
faction) doeth sufficiently euidence
and prooue this point. So that
we may see, with what spiritte
this

this fellowe is led, to wit, with
the spirit of frensey & brainesick-
nes, which hath carried them, &
him forward, to the iustifying of
them selues in falshood & lies, &
to the condemning of others for
sinceritie & truth. Out of which
kinde of corrupt & peruerse dea-
ling, though the thing it selfe be
euill, yet those that are wise in
God, may gather some profita-
ble and good instructions: as
first not to beleue all spirites
but to try the same, by the touch-
stone of the word, whether they
be of god or no, seeing that there
was yet neuer any, howe soule
soeuer they were Deceiued, but
that they durst yet rashly and
boldly, take vpon them, not only
to condemne others holding co-
trary conclusions, but also to ad-
moue their falshoods as mani-
fest truths. Secôdly, it is very
strong

strong, to shew and declare, the mightie effect of trueth it selfe, & to teach them that doe professe it with knowledge, zeale and courage, to wade on in the same & the defence of it, seeing the wicked and vngodly so stiffe in the maintenance and iustifying of their corrupt causes.

But to let these thinges passe for this time, and to come to the particulers & this fellowe toucheth: that Papistes and the familie of loue, are both seduced, & out of the way of truth, is as cleere, as the light at noone tide, and therefore that they continuing in their blasphemous opinions of their seuerall sectes) should be in the state of condemnation, none & is enlightened with & spirit & truth of & Lord, will euer deny or doubt of, for (as our sauiour saith) hee & be Joh. 3. 18.
 knoweth not. is condemned already,
 because

because hee beleeueth not in the
name of the only begotten sonne
of God.

*Puritans what
they are.*

Concerning Puritanes, be-
cause it is a worde of a doubtful
signification, (before I declare
my minde concerning these men)
I will distinguish vpon it. The
Nouatian Heretikes, so called of
one Novatus the beginner of that
sect, who held y^e if a man did sin
after Baptisme, there was no
hope of repentance, were in olde
time called *rethapotes*, which is as
much to say, as Puritans. Now
if any man hold this opinion, I
am so far of frō allowing him in
the same, that I feare not to pro-
nounce (if hee liue and die in it,
without feeling thowse Gods
goodnes reclaimed from it) that
he is in the state of eternall con-
demnation, not only because hee
holdeth an opinion contrary vnto
the

the trueth of the worde of God
 (which saith; that if we have no ^{Hobn. I. 9.}
 sinne, wee deceiue our selues and
 the trueth is not in vs) but also
 because he doeth vtterly euacu-
 ate, the loue and mercie of God,
 which in nothing doth more ef-
 fectually and plainly appeare,
 then in the free forgiveness of al
 our transgressions; and by a con-
 sequent also, doth adnihilate &
 make of no force, the merits and
 obedience of Christ, who was
 deliuered vp to the death, euen
 the death of the crosse, that ther-
 by he might not onlie take away
 our sinnes; but also assuredly
 seale vp in our heartes, the free
 pardon and full forgiveness of
 all our transgressions whatsoe-
 uer. ^{But for as much as this name}
 hath byn slanderously by that
 Craytor D. Saunders the first De-

let of it (as it is thought) imposed & laid vpon some, that haue desired the reformation and redresse of some thinges amisse in the Church: and since by some other of the Papistes his fel lowes being yet in indurancie, for their obstinacie in that their heresse, and disobedience to her Maiesties royall authoritie, vsed against the same, for him or anye other, to giue such an absolute Censure vpon them; I doubt not to pronounce it, & hee or whosoener they bee & so shall doe, do very rashly rush into the office of God, to whom alone it belongeth to pronouce sentence of absolution & condēnation, & for their greate presumption, shall abide horrible payne, vnlesse it please God to giue them vnfeigned repentance for the same.

And in case these be the men be
mea

meaneth by the Puritans, with
 what equity or right, hee can
 charge the with these things, let
 þ godly iudge, pea I will report
 my self in this cause, to þ iudges
 ment of those, þ I am sure mis-
 like both the men, & the matters
 þ they proposd, whether euer a-
 ny of the were heard to affirme,
 either them selues, or theirs, to
 be boyd of sinne, or þ if any haue
 fallē after baptism, there was no
 hope of repētance & amendmēt,
 or any such beastly and blasphe-
 mous speeche. If not then haue
 the Baptists done euill, to cal this
 name frō the dead, as it were; &
 to giue it to sincere Christians,
 seeing that it cannot be proued,
 that they held any such heresie,
 & this felow & others cōtinuing
 the vse of this name, without iu-
 stifying the cause vpon them, are
 found falsse witnessse bearers.

Protestants

Concerning Protestants, that
is to say, suche as amongst vs
doe at this day preache and pro-
fesse the Gospel, I doubt not
but that in good time, they will
haue an eye, to such desperate fel-
lowes, and cause him and others
for their lying, to feele þe waight
of a iust iudgement, that dare so
boldely condemne them and the
trueth, which they hold & main-
teyne. For this they must of ne-
cessity grow to, that seeing there
is but one God, one faith, one
Church &c: and their owne con-
science telleth them, the vn-
truth of this assertion, they must
eether defende that Religion
that they haue already thorowly
Gods goodnesse embraced & pub-
lished (which then they shal doe,
when they restraine, the vnbi-
doled speeches of suche loose and
lewde fellowes more then heere-
tofore

tofore they haue vbled, by some
 sharper Censures and punish-
 mentes, either of imprisonment,
 banishment, and if need requite
 death it selfe: or els peeled vnto
 him and them in their corrupti-
 ons & errors, because the thing
 that they propounde, & the mat-
 ters that the Gospel delineth,
 can no more stand together (be-
 yng thinges directely opposite &
 contrary one of them to another)
 then darkenesse & light, or then
 hell and heauen, as hath byn al-
 readie in some measure proued,
 and more particularly shalbe de-
 clared hereafter. And this I sup-
 pose may serue for a full and suf-
 ficient answer, to this lewde &
 false accusation.

That no outward thing (as
 the workes of sanctification, vnfey-
 ned forgiveness of others, or such
 like)

like) can bee pledges, either to our selves or others, of our election.

IT is well saide by one, that hee that hath once passed the lymites & boundes of modestie & shamesfastnes, must be indeed notable shameles. And it is as truly said by an other, that error seldom or neuer cometh alone, but that it bringeth with it, an infinit number of absurdities & corruptions, as handmaidens, to waite vpon the same. How true this is, may appeare, by the lewd assertions that this man hath already put downe (& yet by the way I must aduertise you, & he loseth an hidreth more in his brest, as perillous as any of these here expressed) and by the plain answer & confutation of the same, amongst which his wicked conclusions, this & we haue now in hand, is not the least euil, both because it is directly against & truth of the

word, & also because it fighteth
against some points, that he him
selfe holdeth.

I will take the latter of these
two & pursue it first. This felow
who would haue nothing of the
threats of gods iustice propoun-
ded vnto y^e people, but only haue
their eares filled with the ioyfull
and comfortabie promises of the
word, that therby they might be
assured of saluation, doth take a-
way fro them not only one good
testimony & pledge of the same in
their hearts, but many & sundry,
yea and those very mighty in ef-
fect for by this assertion, he will
not admit, y^e either our prayers
should be pledges of our faith, &
so by consequent of our saluation
(whereas y^e scripture, telleth vs,
y^e we cannot cal vpon him in whō
we beleue not: & againe, y^e who
soeuer shal cal vpon the name of

Rom. 10. 13.
14.

the Worde shalbe saued) or that
 our loue of the brethren shoulde
 be a testimonie of our regenera-
 tion and new birth, whereas the
 woorde assureth vs, that by this
 we know, that wee are transla-
 ted from death vnto life, because
 wee loue the brethren : or that
 our vnfeigned forgiveness of o-
 thers, should be a seale of the for-
 giuenesse of our sins before God,
 whereas our Saviour Christ tel-
 leth vs, that if wee doe forgive
 men their trespasses, our heauē-
 ly father will also forgive vs: but
 if wee doe not forgive men their
 trespasses, no more will hee for-
 gine vs our trespasses. See
 for this purpose. Mat. 18 35.

Now to the other poynt, where
 in I said that it was directly a-
 gainst the truth of the woorde,
 S. Peter shalbe a sufficient wit-
 nesse in this behalf, when he sa-
 eth:

Satans continuall malice and
assaultes on the other side, that
therefore we should what wee
may (by all the graces of God,
either within vs or without vs)
strengthen our perswasions against
such furious combats & batte-
ries.

I think not the contrary, but
that this fellowe will make a
shewe to speake manie greate
thinges, of spiritual feeling and
comfort in Christ: but yet for all
that, this is my iudgement co-
cerning him, that it seemeth vn-
to me, hee knoweth not what it
meaneth, because it cannot be so
much as supposed, that he hath
had any strong wrestlings, with
Sathā & his owne corruption:
which may plainly appeare, be-
cause he doth willingly and wit-
tingly deprive himselfe, of such
bigge bulwarkes & mighty for-
tresses of his faith, as this and
such

such like are. And if this his dealing, did but taint himselfe only it were a matter of no great importance: but for as much as vnder the bare pretence of a spiritual comfort, he indeuoureth nothing els, but to plunge me ouer heade & cares in the pit of desperation (for why may hee not as well deprive vs of all þe proppes of our faith, as the word, the sacramentes, &c. as of this & such like) it behoueth euery one þe tendereth his own saluation, to beware of this and al other his perillous and pernicious opinions.

True it is that hypocrites & dissemblers, may in outward shew (as he himselfe saith) doe many good works, but yet that hindereth not, why that þe children of God, should not eyther do the like, or receiue some comfort and strength therein, seeing God hath
assu-

assured vs by his woorde that
lowe may doe. For this must
remaine resolut, amongst such
as loue and feare the Lord, that
so long as wee doe vnfeignedly
cast from vs, the opinton of me-
rite on the side, and faile not ei-
ther in the manner of doing the
thing that God commaundeth
vs. or in the ende, (though wee
cannot doe it in that exquisiter-
nes & perfection that the Lorde
demaundeth it at our handes)
yet there is no cause, why wee
shoulde eyther not doe the thing
at al (for that were sime against
G O D in leauing vndone the
thing that he requireth at our
handes) neither that we shoulde
bee boyde of comforte in the ac-
complishmēt of the matter, pro-
vided alwaies that our rejoy-
cing be not in our selues, neither
in the thinges as they come fro
vs,

vs, but onely in the Lorde; and the goodnes of his grace, who hath enabled vs, poore & miserable wretches though we bee in some measure more or lesse, according as wee haue receiued grace and assistance from him to performe his will.

And this is that, that I would haue the children of God to embrace, not onely as a counterpoison against the venomous infection of this lewd mans assertion but as a matter of consolation & comfort to their assaulted consciences, in y^e daies of their affliction & trial. Of which matter I wil heerafter, through Gods assistance publish a treatise, that I haue already begunne.

13 That we may as well say, that Christ is flesh of our flesh, & bone of our bones, as say, that we are flesh

Eph 5.30.

fleshe of his fleshe and bone of his bones.

Though somewhat haue byn said of this matter hertofore, in y^e first & second articles of this treatie (and therfore we shal not neede heere any large discourse, cōcerning y^e same) yet somwhat I wil say, to y^e ende that y^e vanitie & falshood thereof may more sensibly appeare.

First therfore I affirm, that we may safely say, y^e wee are fleshy of of Christs fleshy, & bone of Christs bones because y^e scripture it self, bleth, y^e fashion & manner of speeche Ephe. 5. 30. Whereas no such grounde or warrant out of the word can be shewed, that he is fleshe of our fleshe, and bone of our bones.

Secondly, I say y^e we may, vpon very good ground of reaso, warranted vnto vs by the woorde of
of

of God say, that we are fleshe of
his flesh, & bone of his bones, be-
cause that hee was before vs
now liuing, of whom I suppose,
this Libertine specially speaketh
both in respect of his humanitie,
which hee tooke of his mother,
(when the fulnesse of time was
come) & also in respect of his eter-
nal deety, by which all thinges
were made, and without which,
was made nothing that was
made. And this mee thinketh is
playnie proued, by these words
of the Apostle. Hebr. 13. 8. **J**esus
Christ yesterday, & to day, & the
same to: euer. Wherfore, enen as
in the very order & course of na-
ture, the father beeing before the
childe, cannot be said, to be flesh
of his childes fleshe, and bones
of his childes bones (because
that long ere the childe was,
& father was) & the latter must
be

be denominated of the former,
 and not the former of the latter)
 so cannot Christe bee aptly and
 rightly sayde, to be bones of our
 bones, & flesh of our flesh, because
 that we bee but as if were his
 children, and farre after him in
 respect of succession of time. And
 if this were not true and sound,
 that speech and reason of Adam
 mentioned in Genesis 2.23. could
 not bee right, when hee sayeth.
 This now is bone of my bones
 and flesh of my flesh: she shall be
 called woman, because she was
 taken out of man. But in these
 poyntes, it is good to be wise ac-
 cording to Isabzette, and to goe
 no further than Gods woorde
 will allow vs. For in one of wine
 part, whatsoeuer I haue sayd a-
 gainst him in this point, I haue
 not done it as of curiosities, to
 scape him, otherwise than the
 truth

truth I hope will beare it: And
if I haue sayled (as it must bee
confessed in many thinges wee Iam.3.2.
offend all) I haue not done it of
malice, or purpose, but of igno-
rance rather: and therefore I
woulde haue no man to miscon-
strue my meaning, to the main-
tenance of any corruption; tou-
ching either the names, nature,
person or offices of our Saviour
Christ. And that which I speak
particularly of this point, I
would haue to be vnderstood, of
this whole writing and of every
part and pectre thereof, and of all
other thinges whatsoever that
eyther haue passed or shall passe
from mee.

¶ That the worde kingdome
in the second petition of the Lordes Mat. 6. 10. 9.
prayer, is to be vnderstood only, of Luk. 11. 2.
the kingdome of Gods loue and

2000

G

mercy

mercie, and not of his kingdome of
iustice and power.

Re. 22. 19.

If his name shalbe raised: utter-
ly out of the booke of life, that
taketh any thing away from the
word of God, and the true mea-
ning of it (as he that cannot lye
hath most certainly assured vs of
p same) then this fellowe is in a
most dangerous and desperate
estate, p in the pride of his owne
heart, dare bring into so narrow
a straight a roome, that which
p Lord by his eternal wisdom,
hath enlarged so farr.

2 Tim. 2. 19.
2 Tim. 2. 19.

For sayng that the glory of eue-
ry kingdome, and therefore much
more of Gods kingdome (which
is greater then all) consisteth of
two parts, to wit, iustice & iudg-
ment against the wicked, and fa-
uour & mercy towards p good,
and wee pray for the coming of

NOTES

Gods

Gods Kingdome; this fellowes can
 not chioose, but bee much decea-
 ued; that goeth about to make
 Lord so scant, & of his goodnes
 hath given vs here. such a large
 scope and field to walke in. And
 that this may the more plainly
 appeare, I will heere put downe
 but twoo pointes. First I will
 shew, the absurdities that ensue
 vpon this conclusion. Secondly
 I will put downe, the true sense
 and meaning of this petition.

If this mans meaning might
 be accepted for currant coine, that
 ground & principle, which hither-
 to hath bene alwaies received &
 admitted, for an infallible trueth
 (to wit that Christ hath given
 vs a certayne forme, in which he
 hath wholly comprised al pointes
 & matters; that it is lawfull for
 vs to doe, whether they concerne
 God or men, or respect this life,

of the life to come) should easily
and with little or no doe at all,
not onely be spoken: but cast
downe to the ground also. But
God hath more graciously and
liberally provided for vs. and for
the strengthening of our fayth:
whilst that it hath pleased him
to giue vnto vs, by the ministe-
rie and meanes of his dearely
beloued sonne, so excellent, though
indeede very short forme of prai-
er: wherein hee hath not onely
manifested, his woonderful and
vnspeakable wiſdome, compre-
hending all thinges, in so fewe
lines or wordes: but also testi-
fied, his singular loue, providing
by this meanes, a most necessa-
rie help for the durties and grof-
nesse of our vnderstanding, and
enimie, whilst it hath pleased
him, in the same euen as it were
in a little table, to describe and
set

set out. whatsoeuer it is lawfull
for vs to wish and desire at his
hands.

Besides if wee should admit
this assertion, then this woulde
follow vpon it, that when wee
pray for good things, wee doe
not demaunde or craue, the re-
moving from vs the contrary &
ill things: and then the rule
of contraries shoulde bee ouer-
throwne also, and we should see
nothing in God but mercie and
goodnes. Which how false it is
may appere by the particu-
lar, both testimonies and exam-
ples, which doe in the word set
out his iudgements that pely
threatned, & fully executed vpon
all rebellious and disobedient
people.

All that know anything out
of the word, know this to be a
most true and infallible rule.

both in the commandementes
giuen vs by the Lorde, and in
the prayer which our Saviour
hath taught vs, that as by com-
manding good things, he hath
forbidden vs the contrary euill
things: & as by forbidding euill
things, he hath commanded
vs the contrary good things:
so likewise by teaching vs to
pray for the obtaining of good
things, hee hath instructed vs
to praye against euill things:
& by teaching vs to pray against
euill things he hath taught vs
to desire at Gods handes, the
contrary good things. *100. 233*
¶ To make both of these playne
by examples. In the fifth com-
mandement, when hee requi-
reth at our handes obedience,
to Magistrates, ministers, pa-
rentes, and all others, whom it
hath pleased the Lorde, by inst.
100 *233* *wealth*

wealth, or any other manner of way, to prefer before vs, he hath forbidden all rebellion, disobedience, contempt, evil wordes, yea euill thoughts against the same persons. And in the seventh commaundement vnder adulterie hee doeth not only require of our handes, to absterne from all filthinesse, as whoredome, fornication, adulterie, incest, filthy speaking, unseemely gestures, and all other things whatsoeuer, which may prouoke to uncleannesse: but commaunded also al purenesse and chastitie, both of heart, word, & behauiour. And if this were not true, there were but one way of transgressing Gods lawe, to wit, the doing of such euil things as he hath forbidden. Whereas we know by the truth of the Lord, that this is also disobedience to God, to leaue bu-

done the good thinges that hee
commandeth.

The like may we say of pray-
er. In the fourth petition vnder
the name of dayly breade, the
Lord doth not onely teach vs to
pray for health, wealth, libertie,
meate, drinke, apparell, and all
other thinges whatsoeuer, that
God knoweth to be meete for vs
in this world, to sustaine, keepe,
and defend our bodie and liues
by: but we pray also against all
things that may tend to the hurt
of our bodie & liues, as hunger
nakednes, scarcitie, pestilence, po-
uertie, bondage, and all such
like.

So in the first and last petiti-
on, we doe not onely pray against
sinning and falling away from
God, against worldly vanities,
fleishly lustes, diuelish deceivings
& such like, but also wee pray for
christian

christian patience and continu-
ance in al troubles, for contempt
of the world, for mortification of
the flesh, for quickening of Gods
holy spirite in vs, and also for a
lopfull and glorious victoife, a-
gainst sinne, the deuill, and al tye-
als whasoeluer.

Now the reason both of the
one and the other is this: be-
cause that wee cannot so soone
speake of the one, but the other
presently offereth it selfe vnto
our cogitation and thought: and
again we must know and con-
fesse, that the feeling of the one in
obedience without the true ap-
prehension of the other by faith,
is to little or no purpose at all.
For what would it profit me to
abstaine from euill, and yet not
to doe good, seeing that the law
requireth both the one and the
other from me.

plal. 4. 14.
17. 27.
1. 14. 6. 17.
1. 2. 5. 17.

It trouble mee, to haue euil remembred from mee by prayer, and not to haue gracious & good things by the same meanes in the name of for the sake of his sonne Iesus Christ bestowed vpon mee. Let this therefore remaine as a resolute conclusion, that this fellowe doeth euill, thus to alleadge and streighten, that which the Lord hath so graciously enlarged.

Moreover vpon this there followeth another absurdity (as this generatio alwayes is very fruitfull, procreating and begetting infinite children like vnto it selfe) and that is this: that if Gods kingdome comprehendeth nothing but mercy and loue, and that there is no iustice in this place to be founde, that then his kingdome shal not be so large as earthly kingdomes are, who are ordeined of G D himselfe, to

mainteine the good, & to punish
the evil: & by a consequent, that
there are no wicked men; vpon
whō that part of his kingdome,
which consisteth of iustice and
iudgement should be executed: &
by another consequent that fol-
loweth vpon this; this Libertine
should be found contrary to him-
selfe, who said before in the ar-
ticle, that al that were not of his
profession, were vtterly dectiled
and in the state of condemnation:
And then another error woulde
flow from hence, that as Origen
dreamed, both Diuelles and all
men shoulde be saued in the res-
ligion, Turke, Jewe, Papist and
all; which howe false it is, hath
byn in part declared before.
By this you may see, what an
offspring and generation there is
of heresy & corruption: & what it
woulde be, if not of absurdities, such
grosse

grosse opinions bring with the.
Let every one of vs seeing these
great mischiefes and inconueni-
ences, be learned and warned
therby, to withstand the begin-
nings of euil, and to stick fast on-
ly to that with soundnes & sincer-
itie of truth, that God hath re-
uealed vnto vs in his woorde,
casting farre from vs, the ydle
inventions, and wicked deuises
of our owne heades, knowing
that such imaginacions, are not
onely great defamings to Gods
glozie, but foule corruptions, yea
great condemnation to our owne
soule.

Now somewhat concerning
the true meaning of this petiti-
on, and so an end for this point.
And though herein I might re-
ferre my selfe, to that which I
haue written heretofore expou-
ding the lordes prayer, in a little
treatise

treatise that I did write of Sum-
 marie meditations, yet because
 occasion is here offered, to speak
 somewhat largely, and by ex-
 pounding of one petition, light
 may be giuen to another, I will
 with the good leaue and liking
 of the godly reader, in as fewe
 words as I can discourse some-
 what concerning this point.

We know by the truth and
 light of Gods worde, that Gods
 gouernment stretcheth it selfe,
 farre and wide ouer all, so that
 there is no creature, neither in
 heauen nor in earth, nor in pla-
 ces vnder the earth, but either
 willingly or vnwillingly (as you
 would say) it must of necessitie be
 subiecte to this his moste soue-
 reigne & high power. And this
 we may call & generall iurisdic-
 tion or gouernement that GOD
 exerciseth ouer all, from which

nothing on earth is free no

no creatures, no not \S diuels or wicked men (though he doe not rule them or guide them by his holy spirite) can bee exempted, though they gladly wishe and desire the same.

We know further by \S truth & light of the same word, that as earthly kings & princes, haue in seuerall quarters & parts of their dominions, many thousandes of their subiectes, all which make but one body: so the Lorde hath some in heauen, who we call the church triumphant, because in the victorie & conquest of \S Christ, they do alredy in soule triumph ouer sinne & hell, and some here in earth, which we cal \S Church militant, who thorow the grace & strength, that God bestoweth vpon them, doe battle as against corruption in others, so specially against sinne in themselves.

But as there is no earthly

kingdom, though it comprehend
all the people of the same, vnder
the name & title of subiectes, but
it hath notwithstanding, not on-
ly many factious and seditious
persons therein, but counterfeite
subiectes also, vppon which the
prince and magistrate, wil in the
day of the manifestation of their
transgression, take iust ven-
geance, according to their se-
uerall transgressions: so the
Church, heere cannot bee so
purged (though it please God
manie times, by exercising his
iudgements, to shewe his iu-
stice agaynst wicked hypocrites
and rebellious persons) but
that some chaffe will remaine
with the wheate: And yet when
the day of tryning shall come,
then shall the good corne, bee re-
creaued into the Lords garner, &
the chaffe shall bee burned with
14034
psal. 4.
viquen

inquenchable fire. Al this tendeth not onely to shewe what resemblance there is betweene earthly princes governmentes, and Gods: but also to proue, that this spirituall kingdome of God consisteth chiefly in twoo pointes. One is, that he beare rule ouer a readie, willing and vnfeined hearted people, as it is sayde in Psalm. 110. the other is that he confound his aduersaries in their boldnes and pride.

So that in this petition, wee demaund these twoo thinges, Gods mercie towardea his elect and his iudgement and indignation vpon the wicked of what sort soeuer they be. For as we cannot desire the cleare light of truth, but that we doe withall wish the remoouing of darknes and ignorance, so we cannot desire God to guide his faithfull people

people by his spirit, but wee bee
 on the other side desire him to ou-
 erthrowe and confound, al those
 who do obstinately withstand his
 holy will, and proudly lift up the
 selves against him, at no hande
 suffering themselves to be brought
 in obedience and subiection to
 his blessed gouernement, what-
 soeuer contrary thereto many of
 them will notwithstanding pre-
 tend. *Adversus. Hancobis aduersus. 119*
 ¶ If any man woulde thinke
 this to be against charitie, be-
 cause wee are commanded genera-
 ly to pray for all men. I answer *1 Tim. 2.1.*
 that this is no whitte at all a-
 gainst it. For we must not mea-
 sure charitie by the line of our
 owne reason, but by that figure
 or rule that God who is in him-
 selfe the God of charitie, hath
 sanctified and set forth vnto vs
 in his woord, and there wee shall
 finde,

find, that though we be commaunded to praye for all men generallly (that is for al sorts & degrees of men, as magistrates, ministers, men, women, young, old, & that this is entoynd vs, because wee certainly know not, who besides our selues every one of vs in particular are elected & reprobate) that yet if it bee graunted in the bare letter, it vtterly ouerthroweth Gods eternall reprobation, who in his iustice hath ordained many to be vessels of his wrath, as in his grace hath appointed some to bee vessels of mercy, & is directly contrary, to such pray-ers as Christ himselfe the sonne of GOD, Sath Paule and other holy men haue made as may appeare. Iohn. 17. Galatians 5. 12. 1. Iohn. 5. 16. and sundry such other places, wher

ther for avoiding of seditionnes
 I remitt the reader. *Good should*
 To conclude; because I feare;
 I haue bene ouerlong in this
 point; this I take to be the mea-
 ning of this petition, that for as
 much as Gods kingdome is ge-
 neral ouer good & bad (though
 the wicked inderde, cannot pro-
 perly be saide to be his subiects)
 and that hee is glorified both
 in the Destruction of the wicked;
 and also in the saluation of the
 elect: wee praye therefore that
 hee woulde ouerthrowe the wic-
 ked generally; and namely,
 and particularly Hypocrites;
 who are not sincerely subiecte
 to his kingdome and gouerne-
 ment; though they woulde
 seeme so to be: and that on the o-
 ther side, he woulde gouerne his
 chosen ones, as outwardly in
 his

his church, by the scepter of his owne word and discipline, so inwardly in their consciences, by the gracious working of his holy spirit, mortifying in them daily more and more, the lustes and concupiscences of their owne heartes, till hee have brought them thorow the vale of their pilgrimage, for ever to triumph with Iesus Christ, their captain and leader, and withal the faithfull, and glorious companie of heauen, continually to praise his most holy name.

Whereupon I conclude, that if the meaning of our Saviour Christ in this petition, be so large as it is indeede, and I hope, hath been hitherto plainly and plentifully proved, all that loue the Lorde Iesus Christ to their immortallitie, will abhorre
and

and that from the bottome of good heartes, such presumptuous spirittes, as in the pride of their understanding, will with this exclusive particle onely, re-
 frame that, that God hath graciously enlarged, specially seeing the purpose of our Saviour was not onely to set forth God his fathers mercie, but also his iustice, who in h fulnes of knowledge that was in him, (foreseeing well inough the relaption of mans harte who if he hearde of nothing but mercie, would wax carelesse, and if he hearde of nothing but iustice, would be cast downe above measure) did therefore most wisely temper sweete thinges and sowre thinges together, to the ende, that by his goodnesse the godly might be comforted, and by his iustice the wicked might be terrified, teaching

ching vs as it were by his exa-
ple, to deale so, and not utterly to
abolish out of mens heartes the
feare of God (which ariseth in
some sorte, of a sensible feeling of
his iustice and iudgements) as
this Libertine woulde haue vs
to doe. See before Article ii. and
in other places.

That Christ did not fully fi-
nish our redemption vpo the crosse
but that he suffered somewhat after-
warde. pag. 40. m. 56.

This speeche hee vttered a-
mongst many other absurdi-
ties as a ground of his grosse
opinion, concerning Christ his
disceit into hel, of which we haue
spoken before, in the cyght Ar-
ticle.

The butruth of this his asser-
tion appeareth, in that it is con-
trary

trary unto the wordes of Christ
himselfe, when he said, [It is fini-
shed] I meaning thereby that his re-
demption and saluation of al the
beleeuers, was now accom-
lished in that same one and only
sacrifice, which then hee offered
and not as this fellowe imagi-
neth and expoundeth it, that
the malice and enuy of y^e Jewes
towards Christ, was then at
an ende, when they had cruci-
fied him. For besides, that this
his speech is a meere coiecture,
without any shewe eyther of
wordes or circumstances ta-
ken out of the Scriptures, it is
flatly and directly contrary, to
that which is expressed by S.
Matthew in the seven and twen-
tie Chap. where after his death
they declared their malice to-
wards him, one while in words as
whilest they called him Deceauer

Mat. 27. 65. 66

and an other while by Deeds as
whilst they went about, by set-
ting their watch, to keepe him
downe, frome rising againe.

And yet in the 28. chapter of
that Gospell, their malice doeth
more plainly appeare, in that
they went about to conceale and
deface the trueth of his rising a-
gain, partly by bribing the Sould-
iers that watcht the sepulchre,
partly by devising a most false lie,
saying y^e his disciples had stol-
en him away by night: a part-
ly by spreding and conueighing
the sayd falshood ouer as it were
by tradition, to their posteritie,
the people of the Jewes.

Moreover it is flatly and di-
rectly contrarie to the plaine
wordes of the Apostle. Col. 2.
14. 15. saying that Christe when
upon the crosse, did put out the
hande writing of ordinaunces
that

that was agaynst vs, whiche
was contrary vnto vs, which also
he tooke out of the way, and fa-
stened vpon the crosse, and hath
spoiled the principalities & pow-
ers, and hath made a shew of
them openly, and hath trium-
phed ouer the in the same crosse
meaning thereby that Christe
hath set vs free by his sufferings
on the crosse, not onely from all
the figures and ceremonies of
the lawe. (which tended special-
ly to these two endes: to witte
to declare first, the great corrup-
tion that was in vs, & the great
condemnation, that by the same
wee deserued: as for example,
the cutting away of the foreskin,
and the vsuall washings, to sig-
nifie the outwarde filthynesse of
mang corrupt nature: the kyll-
ing of beastes for sacrifice, to de-
clare, that wee our selues, and

deserued death, yea euen eternall
 death: and secondly to represent
 Christ, his death & blessed obedi-
 ence, who was indeede figured
 likewise by the same) but also fro
 the power of Sathan, of whom
 wee were helde captiues at his
 pleasure. So that now Christ
 hauing yeelded that Sacrifice
 and obedience for vs, neyther
 sinne nor Sathan, nor the lawe
 nor condemnation are able to
 laye anye thing to the charge
 of Gods chosen, seeing God is on
 their side, who spared not his
 owne sonne, but gaue him for
 them all to death, euen to the
 death of the Crosse, that so hee
 might reconcile all beleeuers vn-
 to himselfe.

Besides, seeing that the word,
 [redemption] doth properly im-
 porte the freeing of some one, or
 other, from the power of an o-
 ther

Rom 8. 33.

ther, that kept the same parties
in captinitie and bondage, and
this was vsually perfourmed,
whē the price or rate set, for their
redemption & libertie was satis-
fied & payd: & seeing wee know,
that as we were vnder y^e thral-
dōe of the Diuel & eternal cōde-
nation by meanes of our sinnes:
so we were deliuered by y^e price
of our redemption, Iesus Christ
the righteous, in whom it plea-
sed God, to reconcile the worlde
vnto himself, while he made him
that knew no sinne to bee made
sinne for vs, that is to say, a sa-
crifice & price for sinne: & seeing y^e
this Sacrifice or price was not
performed & payd but by offering
vp of himself once for al, vpon the
Altar of y^e crosse, we cannot ther-
fore be otherwise perswaded but
y^e he hath fully redeemed vs, by
this only & sufficient sacrifice.

Indeed we confesse, and must
of necessitie confesse it, because it
is the trueth of the Lorde, that
sometimes this woord [redemp-
tion] as also this woord [death of
Christ] is vsed in scripture, not
only for the price of our redemp-
tion, and the sufferings of our sa-
uiour, but for all the frutes and
effectes, that at his death, and
after his death he perfourmed,
or doth perfourme in the behalfe
of his elect: As his resurrection
ascension, intercession and such
like. But yet, when the woorde
thus speaketh (as it vseth not
these kindes of speeches with-
out great reason) to wit, because
Christes death, resurrection, as-
cension, &c. cannot bee deuinded
(for to what ende should it profit
vs to knowe that Christe were
dead, if he rose not againe: and
what should his resurrection pro-
fit

fit vs, if hee were not ascended:
And in what stead could his as-
cension stande vs, if hee did not
thereby, fulfill the office of a con-
tinuall mediator betweene God
and his people? So it doeth no
whit at all confirme thereby ei-
ther this or any other absurd as-
sertion, that this or any other
such phantasticall spirite shall
blow abroad: But putting apart
for the whole, which is a matter
very vsuall in the scripture, hee
doeth by the part vnderstand &
whole, & by that & goeth before,
meane that also which followeth
after: Which kinde of interpreta-
tion or sense, this fellowe will at
no hand accept or allow of. And
yet this notwithstanding we
shall see that these thinges are
seuerally mentioned also in the
newe Testament. Let one place
or to serue for many, As Rom. 4.

25. It is saide that Christ was deliuered to death for our sins and is risen againe for our iustification. Also Rom. 8. 34. It is said that Christ is he which is dead, yea or rather which is risen againe. Who is also at the right hande of GOD, and maketh request also for vs. The holy Ghost giuing vs thereby to vnderstand, both when he speaketh generally, & also when he speaketh particularly, that we shoulde learne to looke for both the whole, and euery parte and peere of our iustification and sanctification, in the person of his sonne and not in our selues at any hand: and teaching vs also further, that seeing we knowe that sinne, hath not onely hindered the course of Gods mercies towards vs, but let in vpon vs withall the floodes of his iustice, seeing we beleue also that Chyestes righ-

Redines to our comfort consisteth
 of 2. parts, y^e is, the taking away
 of our sinnes, & the clothing of vs
 with his righteousnesse, & inno-
 cencie, to y^e ende that therby we
 may stand with boldnes & puri-
 tie in y^e presence of God, & seeing
 al this is brought to passe by his
 death & resurrection, we shoulde
 therfore both generally & parti-
 cularly looke into y^e same accord-
 ding to y^e warrant of y^e woorde for
 our instructio & comfort, & not con-
 found & iumble them together as
 this fellowe doeth for the appro-
 bation of erroneous and absurd
 opinions.

¶ 46. That the last woordes that Mat. 27. 46

Christ spake upon the crosse, were
 these, My God, my God, why hast
 thou forsaken me.

Though it bee a matter
 of no greates importance in re-
 spect of a life, we knowe
 which

which were the first of which
 were the last woordes that our
 sauiour uttered vpon the crosse
 yet becaule, that these woordes
 fight against the truth of the sto-
 rie as it is put downe by the E-
 uangelists and were alleadged
 by this fellow, to improoue the
 true exposition of these woordes.
 It is finished, handled in the
 article somewhat in these woordes
 shalbe said of the same.

By comparing the Euange-
 listes Matthew and Iohn who do
 at large set out the historie of
 Chyestes death and suffering the
 one in the 26. chapter of his gos-
 pell, & the other in the 19. it ap-
 peareth that Christ after that
 he with a loud voyce had cryed
 saying, Ely Ely Lama labatany
 is, My God, my God, why haste
 thou forsake me, and after they
 had taken a sponge and soiled it
 with

mat. 27. 46

with vinegar, and Jesus himselfe had receiued of it: he cryed againe with a loud voyce, as Matthew reporteth it verse. 50. not expressing what wordes hee bled in that cry, but yet Luke in his 23. chapt. ver. 46. saith he vttered these wordes, Father into thy handes I commend my spirite. and Iohn. chapter. 19. verse. 30. sayth. he sayd, It is finished. By which places it appeareth that our Saviour Christe vttered both these speerches last vpon the crosse, and not the other which he affirmeth.

17 That all the Iewes generally, should be called to the knowledge of Christ,

I Best perswaded that this assertion, fauoureth, (as many of the other doe) of the pble imagination

gination and dotage of his oſori
hearte & braine, becauſe no ſuch
thing can be reſolutely & certain-
ly concluded, either by the playne
words of the holy ſcripture or by
any circũſtance thereof, for mine
owne part, this is that, & I am
perſwaded, that all Chriſtians
may ſafely hold concerning this
doubtful & intricate queſtion, to
wit & forasmuch as the ſcripture
in many reſpects, make & Jewe
and Gentil equal as appeareth.
Rom. 3. 9. Rom. 10. 12. Rom. 11. 32.
and in manie other places: & we
know by & ſcriptures, that & do-
ctrine of ſaluation, was general-
ly offered to al the Gentiles, and
yet all receiued it not: naye
which is more, amongst thoſe
which gaue heeretofore, and
gave at this day, an outwarde
conſent, to the doctrine taught,
many are caſtawayes, that there
fore

toe we may safely conclude, that though the Lords truth, should bee generally revealed, to all the Jewes, yet al the Jewes, should not haue an effectuall calling, & by cōsequent, should not be wholly restored, to the hope and fruition of eternal life.

For if ϕ were true, then should the Jew not in many outward things only, but in ϕ hope & possession of better things, be preferred before the Gentiles, which I suppose no man in the world wil euer be able to iustifie.

He ϕ wil goe beyond this, may be wise in his own conceipt, & vanish away whē he hath done, in ϕ idle imaginatiō & dotage of his owne heart. Wherefore it shalbe good, to put a stay heere in time, and in this and such like points to lette goe the curiousnesse of our owne heades, wading no further therein, then the re-

Revealed

acted will of þ lord, hath set out:
 whiche hee hath manifested to
 this end, that we & our posterity
 might knowe, beleue and doe
 the same, staying our selues and
 our wisdomes in the obedience
 of that onely, and not to searche
 beyond it, least we be ouerwhel-
 med of his glorie.

18 That the word [Sacrament]
 is not to be found in the scripture,
 and therefore not to be vsed, but the
 worde [Record.]

If question were of wordes on-
 ly, and not of matters also, wee
 woulde easily graunte the firste
 parte of this assertion, both be-
 cause it is true in the letter,
 though alleaged to a false ende,
 and also because the Apostle re-
 quireth vs, that we should not
 strue about wordes, which is

x. Tim. 2. 46.

47. & 64. 26.

Tit. 1. 14. & 39.

to no profit, but to y^e peruerſing
of the hearers. But ſo much ^{2. Tim. 2. 16}
as this ſpeech carrieth with it ^{23.}
ſome dangerous conſequences,
it ſhall bee good for vs, to looke
ſomewhat into it.

True it is that S. Peter ſaith ^{I. Pet. 4. 11}
y^e if any man ſpeake, hee ſhoulde
ſpeake as the wordes of God:
yet this hindereth not but that
we may without danger of ſin
and offence, uſe ſuch wordes as
we finde not in the ſcriptures: it
to be that the wordes bee not,
either in them ſelues, or in the
ende wherunto they are ſpoken,
contrary to godlines and hone-
ſtie: ſpecially then, when, though
we haue not the wordes them-
ſelues in the ſcriptures, yet we
haue others of the ſelf ſame ſig-
nification, and the matter alſo it
ſelfe that thoſe wordes import,
comprised in the holie Scrip-
I; tures.

tures.

To deale eue with this particu-
ler word Sacramēt. I find it, to be
of double vse amongst mē. Some-
times it is vled in the law, and
thē it is put, for a pledge, of some
bargaine, couenāt or hadfasting.
Now why we shoulde not vse it,
seeing that the Lord hath ordē-
ned sacraments, to be seales and
pledges of his mercy towardes
vs, & of the couenantes that in
the same mercy hee hath made
with vs, I can see no reason why
lesse we would goe about (as I
suppose this fellowe shoteh at
this marke) to frustrate and de-
priue our selues, as of termes &
wordes, that doe bevy significant-
ly, set out vnto vs holy things, so
of the holy thinges themselves.
Sometimes it is vled in milita-
rie arte, & then it is put for a so-
lemne profession or othe as it
were

were, that capitaines & generals
of armies, ordeined, to lay vpon
souldiers, thereby the better to
keepe them (after that they were
chosen to the roones and pla-
ces of souldiers) in the faithfull
obseruation and performance of
such points, as they in duety did
owe to the common wealth and
prince whō they serued. And this
kind of promise or othe, conceayned
& that in preseript words was cal-
led a sacramēt, because they did
ble for the ratification & confir-
mation of it, certayne holie
things as they supposed.

Now, seeing y^e the Lord him-
self, even for y^e tyng of our sayth
more fast vnto him, hath ordey-
ned sacramēts, & for y^e better cō-
firmation thereof, hath annex-
ed certayne holy things therun-
to, such as the elemēts are in the
sacraments, which are holy, be-
cause they are appointed to holie

p. 16

ends & bles as before hath been
shewed article. 5. Why shoulde
not wee, bles such woordes, as
may liuely and sensible instruct
vs, in the truth of those thinges
though that the scriptures vse
not the same woordes.

For mine owne part, I see no
reason, why we may not for lear-
ning sake, bles some woordes not so
bles in the woorde, so that we do
it not without some good cause,
nor innouate or change anye
thing, from the doctrine of the
Apostles and prophets.

Moreover, seeing wee haue
woordes of the like significati-
on, as signe, pledge, seale, (and
as this fellow him self also confes-
seth) Recorde: there is no reason
why wee shoulde abstaine from
the vse of that woorde, which,
though it differ in sounde from
the rest, yet doeth it in substance
and

and effect, agree very well with
the & expresseth the same things
that they doe.

Besides this, if this mans
rule were true, wee shoulde not
vse the woord trinitie, nor many
other wordes that our christian
religion embraceth, because wee
haue not that woorde in vse in
the scripture. But leauing this
man in his dotage, wee doe and
may very well and safely vse it,
because that though wee finde
not the woord there, yet we find
the matter by the woorde signi-
fied there. It is much to be fea-
red, lest y^e vnder this large & loose
conclusion, this fellowe, shoulde
first in some dangerous opini-
ons heretofore sette abroche by
Seruiens and others: and there-
fore I would wish all christians
to take heede of such slye, subtle,
and corrupt speeches.

To

To al this & hitherto I haue put down, I haue thought good to adde this cautio, that as my meaning is not, to improue any, in the vse of any lawfull woord; with & conditions that I haue before expresse: so it is not my mind, to approue or allow any, in the vse of straunge and affected termes, vnder which heretikes of all times, haue customably shrowded themselves, & in which faculty & heretikes of our daies; specially & particularly the family of loue, are very pregnant, & plentifull. as to euery one but meaneely acquainted with their bookes, doth plainly appeare.

19 That there wil come a time, wherein there shalbe no neede of sacraments in this life: his reason, because there wil be such multitudes

converted, that there shalbe no leysure to minister the sacraments vnto them.

What ground he should haue for this assertion, I thinke no man of sounde iudgement can well perceiue. Sure I am that the scripture, doeth in sundry places both by examples and testimonies, conclude the contrary. Take one place for al. The Apostle Saint Paule, telleth vs, that the Lorde ordeined the sacrament of his supper to put vs in remembrance of him, and of the graces that wee reape and receaue by him, euen vntill his comminge againe in the cloudes with power and great glorie, to iudge the quicke and the dead. This fellowe mindeth (as it should seeme) by

1. Cor. 11.
24. 25,

1. Cor.

uttering this conclusion, not on-
ly to make void this plain place
of Saint Paul, but to robbe vs
as of the signe that shoulde put
vs in minde of Christs remem-
braunce, so of the remembrance
of Christ himselfe, and of the gra-
ces that in him and by him are
dayly bestowed vpon vs. For
of necessitie, one of these twoo
things must needes followe, ey-
ther that this mans assertion is
true, which no godly man I
suppose will euer consent vnto,
& Paul (his writing is vnsound
which bee it farre from any to
thinke, muche more for anye to
speake, and utter) or else Pauls
speech must be true & his false,
which I am sure all of vnder-
standing will easily confesse: and
the reason hereof is, because that
the one of them are as directly
contrary to the other, as light &
darke.

Darkenes truth and falshood.

Now out of this I infer further, that if the Lordes supper it selfe, be perpetual and must continue in the church of God, how fewe or how many soeuer the members therof be: then the sacrament of baptisme, hauing the same institutor, that the other hath, to witte Christ Iesus, and being ordeined for the same end, that is for the strengthening of our fayth in the truth of Gods promises: and for the same people, that is, for all those, that are gathered into the compasse and boosome of Gods Church must likewise bee perpetuall and indure vnto the end of the world in the Church howsoeuer & multitudes thereof increase.

And forasmuche as wee acknowledge no more sacraments in the Church of God, but these

two

food, and it hath byn before pro-
ued, that these two shalbe perpe-
tual, it followeth ther vpon, that
there shalbe no such time in this
life as this man dreameth of,
wherein there shalbe no vse or
neede of the sacramentes. As for
the reaso that he addeth, I take
it to be so farre of from hauing a-
ny force in it, that it is nothing,
but a cunning or fine colour or
mystr rather cast before mens eyes
to darken them from beholding
an Anabaptistcall conclusion;
who hold, that men may attaine
to suche perfection in this life
(which thing also þ family doth
stiffely vyge) that they shall not
stand in need of the word & sacra-
ments. It is a strange assertio,
to say, that þ multitude of suche
as should be conuerted, fro dead
idols to the liuing God, shoulde
hinder the administration of sa-
craments,

traimentes, which God himselſe hath ordeined for their good. Be like this fellow ſuppoſeth, either that the Lord did not foreknow the number of thoſe, that ſhoulde be called into his Church, or elſe were not able ſufficiently to provide, that thoſe, that doe appetete vnto him might haue their liveryes and cognitaunces, wher by they might be knowen to bee his ſeruauntes, both of which or either of which to think, were intollerable blaſphemie.

Beside we know, by the trueth of Gods holy word, that whatſoener this fellow dreameth of multitudes to be conuerted, yet the number of thoſe, ſhalbe out of the boſome of the church, ſhalbe greater, by muche, then thoſe that ſhalbe gathered, into ſ outward ſocietie and fellowſhippe there.

thereof. And yet amongst them
many also shalbe cast away. So
that vnlesse all the worlde;
or the greatest parte there
of should be conuerted vnto God
(whiche I am sure neither this
fellow nor any for him will euer
bee able to proue wee neede not
feare, that either multitudes
should hinder the administrati-
on of sacraments, or that lesure
should not bee sufficient for the
same, and yet though either the
one or the other could be proued,
what are wee, that wee shoulde
dispense vtterly to leaue of, the
institution and order of GOD:
nay rather, it were the duetie of
euery good man, that seeing hee
cannot doe all that the Lord de-
maundeth, yet he should do that
that the Lorde enableth him to
performe; for otherwise wee
might easily cast from vs the
whole

whole pike of the Lato of God,
 because we are not able indeed,
 wholly to fulfill it though thro-
 ugh the goodnes and assistance
 of our God we walke nowe and
 then in the performance of some
 parte and peece thereof.

That it is hypocisie: for
 one christian to reprove an other
 for swearing, or any such other of-
 fence, which he calleth but trifles,

If this fellowe had sayde, that
 many men in reprovynge others
 doe fall into the snare of hypocri-
 sye, as such like, whylest that
 they would serve in reprovynge
 of others to bee better than o-
 thers, as so loath that in others,
 which perhaps inwardly they
 foster and feede in themselves,
 he had spoken the truth, because
 it is a fault, that men may not

Crongly of Donatisme and Anabaptisme. But whether doeth not this mans arrogancie and impudencie. Dime him a Sparke. I beseeche you howe this speeche bee dares make GOD the Authoꝝ of euill: to wit of hypocrisie as for GOD demaundeth this duettie of vs, that wee shoulde haue an eye one vnder another for good, and that in the spirit of mildnesse and brotherly loue, wee should friendly admonishe and charitably reprove one another. To this ende is it saide in *Leuiticus*. Thou shalt not hate thy brother in thy hearte, but thou shalt plainly rebuke thy neighbour, and suffer not sinne vpon him. Our Saviour Christe also wil let vs to tell our brother his of euill hee haith done, and fault, and

Mat. 23. 15.

shall, and yet this fellow dares
 say, that it is hypocritie to walke
 in the obedience of these holy co-
 mandments. If this be not to
 charge God with evil, it is a new
 charge, and if this be not the
 overthrow of Gods law, it is a
 new overthrow of Gods law. I know
 not what it is, but this
 fellow saith not here, but pro-
 ceedeth to utter as great and
 grosse blasphemies calling down-
 ing and other transgressions of
 the first and second table, but tri-
 umphing. He like this fellow is new-
 ly godded with God (as the fa-
 milians say) or else he would ne-
 ver take upon him thus hope-
 like, to dispense with the holy
 commandments. If hee that
 breaketh one of the least com-
 mandments and teacheth men
 so, shall be cast into utter dark-
 nes, what shall become of this fe-
 lowe

mat. 23. 19.

Lam. 2. 10.

looke that feareth not to violate
 some of the greatest, and yet they
 men to do the same. This is the
 making of sinne, according to the
 person practising & the little or
 no conscience at all. But
 it differeth not much from the
 Stoicks opinion, who make of
 sinne as equal. But it is
 taught by the mouth of Gods
 word, that not only our sinne is
 more or less than another be-
 fore God and man (which may
 plainly appeare by the order
 that God himselfe observeth in
 propounding his law in the two
 tables) but also that even one
 and the selfe same sinne, may be
 aggravated and made more he-
 nous by the circumstances, of
 time, place, person, and manner
 of doing. So farre of are wee
 therefore from accounting the
 greatest sins trifles, as this fe-
 lowe

howe doeth, that wee counte the
 least offence, that can bee com-
 mitted against Gods lawe, by
 thought, word, or deede, to be of
 and in it selfe, without Gods
 great merite pardoning it saue,
 a meane to pull vpon his eternal
 death and condemnation, which
 argueth that the thing it selfe
 committed, must of necessity be
 a greater matter by much, the a
 trifle, or no **G O D** as a very ri-
 gorous & iust **G O D**, that
 for trifles and matters of no
 importance, layeth to dole is
 iudgement vpon the world. But
 for this matter I saie, let God
 bee iust when hee speaketh, and
 pure when hee iudgeth. And
 as for this Libertine, and all o-
 ther pernicious Heretikes what-
 soeuer, let them receiue that
 whiche is due vnto them to wit,
 shaming, rebuking and shame
 2001

shame & confusion of face before
God and good men. I have said
One thing more out of this
last point and so an ende. I see
in this instrument of Sathan, a
lively image and picture as it
were of his diabolike corrupti-
on. They that are acquainted
with the suggestions of Sathan,
knowe, that at his assaults doe
at all times and in all things,
tende euer to extremitie. For
example, if hee cannot drawe
men to idolatry, he will labour
to bringe them to contempt of
true religion. Agayne, if he can-
not pꝛeuaile to make men coue-
tous, he will assaye by al meanes
possible to drawe them to pro-
digallitie and wastfulnesse, so
harde a thing is it, too keepe
a directe and righte course
saying in this woude of wic-
ked,

witchednes wherein we are tossed
by and dooone with the tem-
pestuous waues of our owne
corruption and Satthans ma-
lice, betweene these twoo most
dangerous gulfes and huge
rockes. The selfe same thing,
doth this felow, wth no doubt,
by the spirit of sathan, propound
and practise in this place. For
seeing that hee cannot carrie a-
way men, into a curious behol-
ding of other mens transgressi-
ons: and therby into a forgetful-
nes of their owne, hee doeth lar-
bout by this his speece, to make
them vtterly to neglect that
great dutie of brotherly admo-
nition and reproofe, which both
God and christian charitie both
require at their hands. And see-
ing, that in the hglie sight of
sinne, hee cannot terrifie mens
consciencs to despayre, hee ende-
uoreth

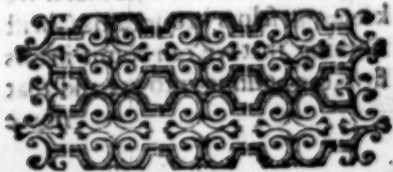
tideth, by debasing beyonde all
 right and reason sinne it selfe &
 the miserable effectes and fruits
 thereof, to make men boyde of al
 remorse & conscience of the same;
 the greatest instrument & meane
 by which Sathan doth ble to indurate
 and harden mens heartes ther-
 in. Those that are taught of god
 haue learned by the light of his
 woord and wooching of his spi-
 rite, not onely to take heed of
 such dangerous and desperate
 extremities but also in all holy
 obedience to God, and dutifull
 loue to their brethren, rightly so
 to deuide the times, that they
 will haue a season, wherein to
 looke to them selues, and those
 thinges that be amisse in them;
 labouring according to the mea-
 sure of grace receiued, the ane d-
 ment thereof; and also another
 time wherein they will by the

spirit of loue and gentlenesse
 labour what in them lieth, & re-
 formation of their brethren &
 gaue, because they knowe, that
 mans iudgement is bleared, if
 not altogether defaced, thorough
 sinne and transgression, man
 times calling good, euill, and eu-
 ill, good: and beside, being par-
 tiall to themselves in their owne
 causes, often iustifying them-
 selues in those things, where in
 they shuld condemne themselves;
 they doe vse to measure out sinne
 by an other line, then by the croo-
 ked vnderstanding of their owne
 heartes: that is, by the trueth &
 touchstone of the word, which is
 able not only to instruct them to
 put a difference betweene good
 and euill, but euen betweene eu-
 ill and euill, and good and good.
 For by the trueth of that worde
 they knowe, that there is differ-
 ence

venge and degrees both in the
 one and in the other. And that
 this is trueth, it is as cleere, as
 the light at noonetide. There re-
 steth no more but this, to know
 and beleue for our encourage-
 ment in well doyng, that as ma- Gal. 6. 16.
 ny as walke, according to this
 rule, shal haue peace vpon them,
 and mercie, & the like shal
 be powred forth vpon
 all the Israel
 of God.

FINIS.

An



**An aduertisement to the
Godly Reader.**

SInce the printing of this work
was attempted, certain rumors
haue bin spread abroad, by this
flew Libertye, or some of his fa-
uourers, that he neuer held or pro-
pounded many of these or such like
propositions. For mine owne parte
I thought good, to aduertise the (ge-
tle reader) of the falshood of this re-
port, & that not onely vpon mine
owne knowledge, (though therein
I might haue sayd much, as who
hath bin this 9. or 10. yeeres some-
what acquainted, with these & such
like cursed conclusiōs of his: as that
we need not to pray specially for
forgiuenes of sinnes: and that if we
keepe our selues in our castle Christ
nothing that we can comit in this
flesh, can be sinne vnto vs: and that
nowe

now sith we are married to Christ,
there are no more me because al are
become women) but vpon the affi-
red testimonies also, of good and
sufficient witnesses, in whose hea-
ring & in mine likewise he did not
many moneths since, shamelessly vt-
ter & speake, the matters and points
before rehearsed. Yea if the beastly
bookes that he hath penned, as one
which he calleth his musicke, ano-
ther which he calleth his axe, and
such others might be brought to
light, the world should then see, not
onely these, but even a whole sea of
such like absurdities and falshoods,
broched and spread abroad. So that
there is no reason why the christian
reader, should beleue, such flying re-
portes published, verie cunninglie,
to the discredit eyther of this, or a-
ny other thing, that may be set out
against him, specially, considering
that it is Satans common custome,
both

both in himself, and in his seruants,
 to colour their wickednes with ly-
 ing, that thereby they might, the
 more mightely deceiue: and expe-
 rience hath taught vs, that it hath
 byn the very vse of sūdrie heretikes,
 as in old time of the Priscilianistes,
 and in these dayes of the family of
 loue, to say and vnfaie. And therfore
 I wish the godlie Christian to haue
 an eye to this, not onely to credite
 this or any other erroneous person,
 vppon a bare deniall of his or their
 vnruthes, but for the better sisting
 of them, to require a plaine, and an
 open confession, of the contrarie
 truthes and an yeelding thereto, and
 then no doubt it shall sufficiently
 appeare, whether the retracting of
 their errors, bee plaine and simple
 yea or no. Thus beseeching the
 Lord, to giue those that be his, vn-
 derstanding in all thinges, that in
 common confession they may be found

Reader.

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sound knowledge they may proue,
what that good, holie, and accepta-
ble good will of his is, and in blef-
sed obedience, labour with care and
conscience, to performe the
same, I ende, for this pre-
sent. At London the
27. of this May.

1581.

Imprinted at London

at the three cranes in the Vin-
tree by Thomas Dawson
for Thomas Man.

1581.